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## EDITORIAL

### THE CHURCH AND ITS MEMBERS.

Jesus Christ came into the world to save men from sin and to give them a proper adjustment to the great law of his spiritual kingdom. And the purpose of his Church is to carry out the intent of Christ in coming into the world. All men are sinners by nature and by practice. Some are more deeply involved in transgressions than others, but all of them need the saving grace of Jesus Christ. There are no exceptions to this general rule.

In order to save men the Church must preach to them a stalwart gospel undiluted with the fads and cults of modern times. It must be a gospel of authority, for truth always speaks with authority. It knows no compromises and offers no substitutes. It requires repentance of a godly sort and the turning away from sin to a life of righteousness. Justification is one of its fundamental elements and this follows a genuine contrition for sin. After this it requires a vital regeneration of heart and the witness of the Spirit to the fact that sin has been pardoned and the name registered in the Lamb's Book of Life.

And the Church is the great spiritual training school to help to nurture and perfect this new life born of the Spirit. In its communion, its fellowship, its co-operation, saved men and women find comfort, strength and encouragement in their efforts to love God, live right and grow in grace. Around them the Church throws its sheltering arms, and to them it imparts its helpful ministry and saving influence. Thus they are enabled to grow in grace and to increase in the knowledge of our Lord and Savior Jesus Christ.

But what about men and women who enter the Church as a mere matter of form and decency, but cease to use the Church further for their development in character and their growth in grace? Well, it is the duty of those who have the charge of them, to visit them, admonish them and do all within their power to awaken an interest in them and to arouse them to their danger. If they heed not these admonitions, and turn a deaf ear to all these entreaties and finally reach a state in which their lives are greater hindrances to the Church than the Church is an advantage to them, and particularly if they walk unworthily and bring shame to the Church and will not amend their ways, then there is but one course for the Church to follow, and that is to free itself from such evil influences and unworthy members. It matters not whether they stand high in social life or low in the scale of preferment, the same course must be followed. The Church of Jesus Christ knows no man or woman after the flesh. It only knows them in an honest and persistent effort to love God and live right.

But the withdrawal of fellowship from

unruly members is to be the last resort. When all other corrections fail, and when every other remedy has been exhausted with no encouraging result, then discipline ought to be followed. The Church cannot afford to have its sanctity vitiated, its standing brought into dispute, and its rules openly trampled under foot without putting forth special effort to prevent such a state of things, or of purging itself of such unholy and degrading influences. When the world looks with scorn upon the Church because there is no mark of differentiation between its members and the people of the world, then the Church ceases to be the salt of the earth; it has lost its savor and is fit for nothing but to be cast out and trodden under foot of men. The character of the Church must be preserved before the world in blamelessness and untarnished sanctity, else it ceases to be a refuge for the oppressed and for those who groan after righteousness. In its efforts to save people from sin, the Church has a character that needs guarding against formality, designing persons, and those who use it as a sort of cloak under which to lead double lives. Broken-hearted penitence always finds an open door in the Church, but hypocrisy has no place within its sacred precincts. The wolf that dons sheep's clothing ought not to find shelter and warmth within the fold of the Church of Jesus Christ. But those who are trying to live right, however feeble may be their effort, need the communion and helpfulness of the Church. Deal gently with all such, but be true to the Church in dealing with the other class.

### THE SINLESSNESS OF CHRIST.

Jesus Christ is the only sinless man who has ever lived in this world. All others born and unborn, living or dead, cannot and never will lay claim to this sort of character. Christ is alone in the uniqueness and originality of this claim. He was without sin. His record presents a life above and beyond criticism in this respect. Not even his most hostile critic has ever charged him with sin. He himself threw down the challenge during his life, "Which of you convinceth me of sin?" And it remains unaccepted to this good day. Pilate said of him, "I find no fault in the man," and in so far as the life and character of Christ have become known this verdict of Pilate has met with universal endorsement. In his immaculate birth, in his childhood development, in his busy grown-up life and in his death he is without fault, free from moral blemish, exempt from any trace of sin. No malice toward his enemies, no envy of his contemporaries, no unjust judgment of his critics, no resentment toward his maligners and murderers ever found expression in his speech, or manifestation in his conduct.

And yet no life has been so thoroughly investigated, no character so completely placed under the searchlight of criticism,

and no conduct so unmercifully exposed as the life and conduct and character of Jesus Christ. Every motive that prompted his deeds, every intention that inspired his speech, and every ambition that moved him to action has been analyzed, turned inside and out, both by friend and foe, and yet he stands out before the world as the one Man without spot or wrinkle or any such thing. He was and is absolutely without sin. And this is one of the convincing of the many proofs of his supernatural nature and character. Had he not come down from God out of the eternities no such life and character could have been given to the world. None like it ever went before him, and none similar to it will ever come after him. He alone is the Christ, the Son of the living God.

### THE SOCIAL SIDE OF OUR RELIGION.

The above subject is in no way related to what is commonly called "Socialism." This pretends to be a system of ethics and politics with which we have no sort of sympathy or patience. It is fundamentally wrong as a system and radically vicious as a practice. It seeks to overturn our established customs and usages and to substitute for them a principle full of absurdities and impractical vagaries. Like all errors, it has just enough of truth in its conception and teaching to make it plausible to some people. Were it absolutely false in toto, it would fall to pieces of its own weight. But its errors are of a most egregious character and more than counterbalance whatever of good it contemplates.

But very different from all these phases of "Socialism" is the social side of our religion. It involves the simple question of fellowship, the pleasant adjustment of our relation to each other as brethren and sisters in Christ Jesus. Since we profess the same Savior and recognize the kinship of our great family circle in Christ, there is that between and among us of kindred ties binding us together in a congenial social fabric. We have feelings and sympathies in common because we are one in Christ. Our relation is more intimate than that between people of the world. We have our social affinities and we are drawn together closely in our friendships.

Christ had those close to him whom he seemed to love more tenderly than those in an outside circle. So did Paul. He calls many of them by name and always sends his special greetings to them in his Epistles. This is right and proper and wherever the household of faith obtains there is always a wholesome social compact. As Christian people, bound to our Lord by an indissoluble bond, we ought to live in delightful fellowship and communion. No member of one congregation ought to be a stranger to the rest. No one ought to think himself more highly favored than others. Caste has no place in the brotherhood of God's people. No social distinctions ought to obtain. If a

man or a woman is entitled to membership in your Church, they are entitled socially to your recognition and kindly interest; and unless they prove to the contrary you ought not to hold one of them off at arm's length. Let us cultivate more of this sort of spirit in our membership and live in closer social fellowship. If we expect to know and love each other in heaven, let us begin our acquaintance upon earth. We do not want to wait until we are in heaven before we are introduced to each other. This is the sphere where we need such brotherly communion, and heaven will only be the sweeter for our having known and loved each other in the Church below.

Higher powers than those we dream of are at work behind the veil of life. Silent partners, silent and unseen, playing their part in the mighty drama of destiny. Do your best and leave all the rest in the keeping of the silent partner.

When we give out spiritual strength we have more spiritual power as the result, but the idle soul grows weak and degenerates in its indolence. Only the enlargement of life makes life strong inherently and its outgoing to help others. Arrested development produces decay and death.

In a recent daily a writer said that the dreamer lives forever, but the toiler dies in a day. No wonder Thackeray asserted that the world is a looking-glass and gives back to every man the reflection of his own face. Frown at it and it in turn will look sourly upon you; laugh at it and it becomes a jolly companion.

Some people are trying to reach heaven upon the most economical plan possible. They carry the world along with them, its pleasures, its luxuries and its frivolities; but they invest but little time, or means, or prayer, or self-sacrifice in the work of the Church, or its benevolences. They are extravagant in the world, but penurious with God.

We have noticed that as the city grows larger the Church grows relatively weaker. She is disposed to move out remote from the wail and turmoil of the masses. She too often bids for opulence and prestige. The community, especially in this furious and concentrating age, needs the helpful presence of the open sanctuary. No sane municipality denies this. But we dread the time when this fact is reversed. It will be an hour of unbearable derision—a time when men would be rational were they to propose the damming of Niagara. The hour came when Hannibal could not save Carthage; a time when Marcus Antonius could not avert the fall of Rome; a time when Demosthenes' silver tongue no longer enthralled Greece; a fateful, helpless hour when the Christ of the Ages wept over the impending doom of old Jerusalem.

## SOME THINGS THAT HINDER

By Rev. H. P. Bond, D. D.

The first great apostolic missionary, St. Paul, said, 1 Cor. 16:9, "A great door and effectual is open unto me, and there are many adversaries."

So the missionary of to-day finds the way open and the gospel effectual, but there are many hindrances.

Taking it for granted that Dr. Young, J. Allen speaks truly when he says, "The doors are not only open, they are off their hinges;" that Mr. Mott's view of our opportunities is correct when he says, "We are justified in saying there is not a single country on the face of the earth where the Church, if she seriously desires, cannot send ambassadors for Christ to proclaim his message;" that Dr. Abel Stephens' vision was clear when he said, "The Church looking out from its watchtowers on the great outlines of the planet beholds every important nation open to its march. Over the horizon of every one of them bends the Macedonian vision of the tutelary angel beckoning and calling. 'Come over and help us.'"

Taking it for granted that millions of souls benighted in heathenish darkness are waiting the light of the gospel which makes all things new.

There may come the thought that the heathen world's condition, steeped in idolatry, superstition, degradation and ignorance, hinders.

But idolatry cannot and does not stand now before the gospel any more than it did before the power of God in the day of Elijah on Mount Carmel, or Paul on Mars Hill.

The superstition of Buddhism, Mohammedanism and Roman Catholicism and the consequent degradation of the people under their corrupt teaching and influence cannot survive where the gospel is preached any more than when Samaria was aroused and rescued from the sorcery of Simon Magus, and converted to "the truth as it is in Jesus."

### What Hinders?

We are informed by those who have opportunity to know, and who seem to understand the situation, that the old pagan religions are in their death throes. God is breaking them with a rod of iron. The hoary foundations of idolatry are being undermined and are falling under the power of "the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

This question is echoed from those countries where the test has been made and many thousands more have been converted in a day than on the day of Pentecost.

Is there not some reason for repeating this question? There are some hindrances. They are real and vital. Is there not a hindering cause to missions? Yes.

1. In the unwillingness of the Church to enter the open doors. Does not this unwillingness come from a want of faith in the divine call to "go into all the world and preach the gospel to every creature?" If God's people were "willing and obedient they should eat the fruit of the land." Where has the Church gone and the gospel as preached by her failed to bless and save?

2. Is there not a hindrance in a want of an individual sense, a personal consciousness of responsibility to go or send the message of salvation to the ends of the earth?

Who constitute the Church whose one and only business in the world is to save it from its lost condition? Surely every individual member has some part to bear in witnessing to the truth as it is in Jesus among the nations. The missionary conscience, as it has been called, is not found among professing Christians as a rule, but as an exception. There is a strong opposition to going abroad to evangelize the people of other nations when so many of our own country are unconverted. "Convert the heathen at home first" is the plea.

Those who oppose the evangelization of the heathen world on this plea are honest but honestly wrong, conscientiously opposed but conscientiously wrong; sincerely they think it a great waste of time, money, men and women, but they are sincerely wrong. They need the enlightenment of their understanding as to what the Lord would have them do; then, knowing what the will of the Lord is, they will "go or send."

3. The want of money is the hindering cause to missionary operations of the Church. This comes from a want of "faith and a good conscience." There is money enough in the Church. It is the richest corporation in the world. It owns one-fourth of the world's wealth, at least, according to the statement of one whose word is worth a hundred cents on the dollar. If then only a reasonable portion of this wealth were laid upon God's altar there can be no doubt of the evangelization of the world in this generation. Yes, in the next decade.

4. Is there not a barrier to the cause of missions in the awful, soul-destroying liquor traffic? This is the

result of covetousness. The curse of covetousness makes, vends and creates the demand for liquor. See how the missionaries of this hellish liquor business, the agents of the whiskey devil, traverse the globe, and set up the ensign of destruction in city and village, in hamlet and country places! Oh, the curse of covetousness! But for "the love of money" which "is the root of all evil" there would not be this gigantic hindrance to the cause of Christ at home and abroad. "Send us more missionaries and less rum," was the message of a Congo Chief, to the Archbishop of Canterbury. The logical inference of which is that a Christian country and Church were sending more rum than gospel to that heathen's people. This nation spends \$5,000,000 annually for the evangelization of the world, and \$1,500,000,000 for liquor annually.

There will be more money spent for liquor during the present political campaign in this State than for all Christian and benevolent enterprises put together—Church, education, missions, etc.

Money is ready and plentiful for selfish greed's gratification, but the cause of God and humanity goes begging. Avarice stands in the sanctuary of the Lord and prays "thy kingdom come," and avarice stands behind the bar of the saloon and cries, "More money to make more liquor to destroy more souls," and "What shall the end be thereof?"

These are some of the things which hinder the working out of God's purposes concerning the evangelization of the heathen world. Itemized they are:

1. An unwilling Church.
2. A disobedient Church.
3. A dead, or conscienceless Church.
4. A covetous or avaricious Church.
5. An awful, soul-destroying, gigantic evil, the licensed or legalized liquor traffic, voted into existence, and allowed to remain in existence by the suffrage of the Church.

### THE EVIL OF NOVEL READING.

While we are fighting other evils, why not fight that of novel reading? Of all evil influences, or of all the influences to arouse the evil mind of the weak or easily influenced class of people, there is none worse or that has a wider field than the cheap novels. They are placed within reach of everyone, and you can go in homes where there is no reading matter to be seen but the cheap story-papers, cheap novels and perhaps one weekly newspaper; there is not a good magazine or Church paper, and often not even a Testament. And if you say anything to them of subscribing for the Texas Christian Advocate, the Baptist Standard, or some other Church paper of whatever denomination to which they profess to belong, they would hold up their hands in horror and say that the paper mentioned is so high they can't afford to subscribe for it at all. But when you look around a lot of this trashy kind you will see, perhaps, twice the cost of this same paper that ought to be of so much value to them. And what is it? Nothing but a waste of money and time; and when you say anything about these cheap publications they will answer that the cost is so low they can afford to subscribe for such reading matter. And if you ever get them to look over the Church paper, they look at it in a careless, listless kind of way and say there is not much in it for it to cost so much, and they "guess they can't take it."

And then you go in this same home (and they claim to be great Church members) with a little cheap story paper with a lot of large pictures in it and the name of the story in large print—a story of mystery, love or murder—they take it and begin to look through; they stop and read a sketch here and there and become so interested you can hardly get your paper to go to the next house. They say: "Oh, I just sure would like to read this; I know it is just fine; what is the price?" If you tell them 15 or 25 cents you are almost sure to get another subscriber. And here comes a woman—a Church member, a mother of boys and girls who are just at the right age to mold their character for all their future lives. She asks if you have any good books or papers she can get to read; and you name Bible characters, Wesley's Sermons, Life of Christ, First Mortgage, Pilgrim's Progress, or any other of these good books of which there are so many. She will say she doesn't care for them, and ask for some kind of novel. If you can hand out such trash, she will go home, get a rocker and sit down on Sunday morning and read all day—perhaps into the night. And this is what she calls good books. She will allow her boys and girls—the very purest, most innocent creatures on God's earth (or ought to be)—who should be shielded from the very breath of danger, yes, she will allow these same children to

read this trash and there perhaps they get the first evil thoughts; thoughts and impressions that in after years cause so much suffering, so many gray hairs, so many bent forms; and fill many premature graves.

Our girls in their innocence and purity read this trash and decide life must be a real story or it is nothing at all. The girl who imagines this wakes to find it all a dream; her life ruined, her future a blank, and, to her eternal sorrow, she realizes that life is not as the novel or story paper reads. No, not the kind that is flooding every mail and filling so many homes. God never intended for such stuff to be printed, and there ought to be a law against such reading matter. But as there is not, and not any danger of there ever being, the only way I see is for the mothers of the land to forbid that such books come into our homes. Someone will say: "Oh, yes! there is a silly old woman writing who never read a story." But they are mistaken; for I have had the novel craze just as bad as anyone, in times that are past. But, thanks to my earlier training, I saw where it was leading me—just to the place where I was not content without some of this kind of trash; and that is true of almost everyone. You say, "No, not me; I can read such and it does not hurt me." Just so I thought myself. My father never allowed such reading matter to fall into our hands, therefore I know what early teaching will do for people, for it is with shame that I confess that it was after I left papa's home and went to one of my own that I read my first novel. I can hear someone say, "She has no romance in her make-up," but I beg to differ with you. But give me pure, true lives to read about. If we will only study a little we will find more that is thrilling and more that is interesting in the life of our Lord and Savior, Jesus Christ, than that of any other man that ever trod the rugged face of this old earth; and if we would study God's Word as we do such trash as I have mentioned, how much comfort we would find—how much more influence we would have over our children and all with whom we come in contact.

We have always heard it said that "The hand that rocks the cradle is the hand that rules the world." So let us make our lives worthy of the position we hold; read better books, more of them—the kind that will make us better daughters, better wives, and, above all, better mothers. Give me romance, but give it to me in its pure, true state, never in the lowered state of the cheap novel or story paper.

MRS. R. E. BURNS.

Acme, Texas.

### BIBLE FOR SALOONS? NO!

Anti Garbles Scriptures in the News of June 10, Page 13, to Prove Right.

Is buying, selling and drinking liquors wrong? This is not the question. Is the saloon right? is the question before the people.

Antis quote Deut. 14:26: "And shalt bestow that money for whatsoever thy soul lusteth after, for oxen, for sheep, or for wine, or for strong drink, or whatsoever their soul desireth." This was to ancient Israel for three years. See verse 28: "At the end of three years thou shalt bring forth all the tithes of thine increase, the same year." This has no reference in the world to the saloon traffic, and all fair-minded people know the saloon is an evil, that the Bible does not back it up. The antis quote this temporary Scripture to Israel for three years and applies it to us to-day to give us the saloon, wine, strong drink and lust. But hear Hosea, 4:11: "Whoredom and wine and new wine taketh away the heart." But do they know all these things are mentioned in the good Book some way or other? O yes, they do, but they are set on evil to make it appear that the Bible backs up their use of wine, strong drink, the saloon, lust and ill fame, and they know our Lord says, "Whoso looketh on a woman to lust after her hath already committed adultery with her in his own heart." Matt. 5:28.

Here are your hypocrites, Antis, saloon, strong drink-voters to a dot. Joel 3:3: "They have sold a girl for wine, that they might drink." Yet this is anti-sm to a dot, to vote to keep up the octopus saloon which they all well know catches the young girls and boys of our land. They quote Joel 2:19: "I will send you corn, and wine and oil and you shall be satisfied." But this corn, and wine and oil was not to keep up the damnable saloon traffic and all antis know it. They misconstrue these and some other Scriptures to try to justify them in the saloon, and in their road to hell they want to deceive the good people to vote for the traffic.

They better let Joel 2:19 alone, for he is a loaded gun for them and tells them they are selling boys and girls that they might drink. This is so true of the saloon and they all know it. They studiously and maliciously quote

and misapply Amos 9:14: "My people shall plant vineyards and drink the wine thereof." But this wine was not to keep up the hellish saloon traffic, as the antis would swindle you to believe and vote. But Amos is a loaded gun for them as was Joel, for Amos 2:8: "They drink the wine of the condemned in the house of their gods." This shows how deceitfully the antis handle the Word of God, and do not give its honest, plain meaning to the good people. Their same Amos they quoted, says: "Ye have planted pleasant vineyards, but ye shall not drink the wine of them." Amos 5:12. See when they used the wine and went wrong God condemned them and their vineyards, and when the antis use it wrong in a saloon sense God condemns them and their vineyards. Why do you antis butcher and garble the Scriptures to try to prove your withering, blighting, damnable saloon traffic? If you garble till you are as old as Methuselah the Bible is not for the saloon, but awfully against it, and you truly know it.

If they can't quote the Bible fair to the voters they should hush. If the saloon is an evil be honest enough to say so, and not try to back up all hell with the good Book. Prov. 20:1: "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Why don't the antis say something about this in favor of the saloon?

Prov. 23:31-32: "Look not upon the wine when it is red, when it giveth its color in the cup, when it maketh itself aright; at last it bitteth like a serpent and stingeth like an adder."

You all see a man never uttered a bigger falsehood than when he tries to bolster up the saloon with the Bible. Christ made wine out of clean water at the passover as a miracle to them and for a divine purpose, but not for the saloon. If Christ was on earth antis would try to get him to work for the saloon yet. Your name is not Timothy and nothing the matter with your "stomach." Christ repealed the use of wine and strong drink. Luke 1:15 said of John: "He shall drink neither wine nor strong drink." Why didn't they tell us John the Baptist was for the saloon?

Prov. 23:30: "Be not among wine bibbers, among riotous eaters of flesh, and yet antis tell us the Bible backs up saloons. Bosh!

1 Tim. 3:3: "Not given to wine, no striker, not greedy of filthy lucre." This also is against the saloon use of wine. God said through Moses: "Do not drink wine nor strong drink, thou nor thy sons' wives." Lev. 10:9. This knocks out the wicked, sinful saloon. Hab. 2:15: "Woe to him that putteth the bottle to his neighbor's mouth and maketh him drunk." If we vote the saloon so our children can drink whiskey we will go to hell for it and carry our children with us.

The saloon is an old mossy octopus, putting each of its several spider legs over everything that is holy and good and noble. Antis deceitfully and falsely use the Bible to hoodwink voters to keep up this old octopus saloon. I am for the Bible to be used honestly to the people. I am against the saloon and for State-wide prohibition. "No drunkard shall inherit the kingdom of God." 1 Cor. 6:10. And saloons make drunkards. Is God's word for saloons? H. M. PIRTLE.

Trenton, Texas.

### ANTI-PROHIBITION ARGUMENT.

After having read the Advocate of June 1, it would seem to one that there is nothing more to be said in favor of State-wide prohibition for Texas. The argument is exhaustive and unanswerable from the side of the enemy. The subject has been discussed in all its bearing. The saloon, the arch-enemy of society, has been shown up by the pens of the ablest writers of the State and the hypocrisy and inconsistency of its defenders laid bare to all who are not mentally deficient or morally blind. Yet as the day for the final contest draws near, the martial fires glow with greater warmth and the spirit of patriotism that warms the heart and nerves the hand of the followers of a righteous cause urge them on to redoubled action and bids them take no rest until the adversary of every good institution is overthrown. And when the bloated corpse of the hydra-headed monster is viewed by its vanquishers, happy will be he who can count the most telling blows that he has given during the great battle.

Several years ago, out in what used to be termed the Wild and Woolly West, a cowboy one day rode into a certain town and according to cowboy custom, made for the first saloon in sight. After imbibing freely he became hilarious and producing his little guns proceeded to make things lively. When the smoke of battle had cleared away sir cowpuncher found himself alone on deck, "whence all but him had fled," while the "battle-wreck" consisted of shattered glass and overturned and punctured fixtures. After cooling off a little he hunted up the proprietor of the dive and after

the proverbially generous manner of a cowboy, offered to make good all damages. The saloon man, well pleased with the proposition, after taking stock brought in an itemized account somewhat as follows: "For overturning bar and smashing glasses, so much; for breaking lamps, so much; for smashing windows and puncturing mirrors, so much; for running off customers, so much." After producing various other items and finding the assessed damage not sufficient for his financial loss and heal his wounded feelings, he placed this other item to the account: "And for running hell generally, so much."

The indictments against the liquor traffic are so many that one would become tired while enumerating them all. It may be charged directly or indirectly with about every crime on the calendar. And when the whole catalog of its specific sins has been exhausted, then the last item in the saloon man's account may be appropriately added. And for this last item alone it deserves to die.

The saloon man has been so severely pressed that he is becoming desperate. He is now fighting in the last ditch, and in the well organized ranks of his relentless foe he foresees the utter destruction of his business. No wonder that he should lose his head and resort to illogical and even silly arguments to prop his dying cause. Once the moral and Christian citizenship of Texas confined its temperance work to moral suasion alone.

Then State politics was left to the professional politicians and precinct, county and State conventions were dominated by the gentry comprising the whiskey ring. So when everything had been cut and dried and the officers dished out into what was known to these same politicians as safe hands, then the good people came out on election day and whooped them up like good Democrats and that settled it for two years. But as time passed people grew wise, and as they grew wise they began to get tired of some things. They discovered that moral suasion didn't go with people who were devoid of morals.

And while deploring the failure of their old method and searching for a new, the wise old proverb was brought to the public mind that "an ounce of prevention is worth a pound of cure." At about the same time the people upon whom it devolved to build up society, advance civilization and bear the burden of government, began to suspect that they had a right to take that government into hand. It was somewhere about that time that preachers began to go into "politics," and their Churches followed them. And there they are to-day; and positively refuse to be "scourged back" by Jake Wolters and his crew. And why indeed should not the preachers and the Church be in politics when any moral or economic question is involved? Since we must have politics as long as we have government; and since in all democratic government the people are responsible for the laws of the State; since laws are made for the protection of the weak, why should the Church members and preachers who make up a large percentage of the free citizenry, allied with the other moral forces, not insist on their right to elect and instruct their representatives, and insist on good and wholesome laws? But I started out to notice some of the argument that the liquor forces or making to perpetuate the near outlawed saloon.

The most rabid anti in the present enlightened age will not dare to say one good word for the saloon and the beer dive as they are run at present. They are acknowledged by all as evils only tolerated because some people believe and have been taught for generations to believe that they are necessary. The very fact that stringent laws must be enacted to hold them in check brands them as natural law-breakers and a menace to society. Our highest courts have decided time and again that they have no natural right to exist. Yet in the face of all this, the liquor crowd backed up by the breweries and distillers both in and out of the State, and sad to say, followed by a large number of otherwise good citizens, yet blinded by their specious arguments still keep up the old cry of "personal liberty," which has become so stale that it smells to heaven while perjured officials who refuse to enforce these same laws which their crowd claim to be so anxious to perpetuate under the local option system, lustily shout amen!

The old argument that the saloon is essential to the commercial welfare of a city or town proved untrue in hundreds of instances all over the State, is still preached as a part of the saloon crowd's gospel and readily gulped down by their hoodwinked followers, who will adhere still to their old-time teachings rather than open their eyes and investigate conditions that surround them on every side. The saloon power of Texas has sent its henchmen into every prohibition State in the Union to "investigate conditions" and brought back most deplorable accounts of the failure of prohibi-

manner of the good all well pleased after taking account 'For over-glasses, so so much; puncturing ing of cus-producing finding the lent for his is wounded her item to unning hell

the liquor one would 'ating them ectly or in- crime on the whole s has been tem in the be appri- is last item

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bition laws. They have consented with and interviewed their fellow henchmen wherever they have gone, been shown into the secret dives—maybe stocked up for the visitors entertainment—drank of the forbidden booze and returned with their tender sensibilities shocked at the deplorable conditions brought about by the iniquitous law that the deluded people of these States have supposed to be to their common interest, and could not be proved otherwise until the acute visiting anti shown round by the home product had discovered the gross and open violation of the same.

The liquor press of the State, notably the great dailies, under flaming headlines scatter to the four winds the glorious news that prohibition abroad is a failure from Maine to Georgia, as well as in Texas. The highest officials as well as the most trustworthy papers of these maligned States may challenge the truth of the prying henchmen's report, but with the liquor press what has been written is written. Corrections are seldom if ever made. The crowd which they serve are not interested in the truthfulness of a statement unless perchance it should be in their favor—a thing that never occurs.

But knowing that space in the Advocate at this time is valuable, and lest this crude article should find its way to the waste basket, I will bring it to a close. And if this is acceptable, I will in a later article discuss certain arguments in a more specific way upon which the saloon crowd are depending to bolster up their waning cause and fasten their foul institution upon the intelligent people of the great State of Texas.

J. A. PUCKETT.

Butler, Okla.

NOTE FROM MEXICO.

Now that the war is over, I will write a few lines to let the folks at home hear from Durango.

The representatives of the Church here number three families, two lady missionaries, besides several teachers in the mission school, all of whom were in the siege. Durango got off comparatively light during the whole war. We have only one railroad outlet, and were cut off several times. The last time we were cut off for six weeks, during which time no train went or came, and there was absolutely no mail. And, although there was a railroad wire part of the time, we could get absolutely no word except an occasional report that had no foundation.


On May 1 the rebel leader sent in and demanded a surrender of the town, giving five days grace. On May 10 the rebels arrived and opened fire on the city. And this fire was kept up off and on for nearly three weeks. Many people were killed by stray bullets. There were also some rather severe skirmishes, but no figures are available.

The American colony got possession of our mission school here and prepared the place for protection. They kept neutral all the while, but felt that such a place was necessary in case the irresponsible element became uncontrollable. It was quite a novel experience for a preacher to do guard duty. But we all enjoyed it. There were some twenty families quartered there, besides single men and the teachers and children of the school. It was a very wise move, and the danger we were in was scarcely realized until the war was over and the rebels entered town. We then felt that had they fought their way in we would have been in great danger. There were three or four thousand men around the town and only two or three hundred soldiers to defend it.

But the rebels gave us plenty of trouble, if they did not enter town. They had the town so well surrounded that not one bit of food or supplies could enter. And this is very serious for a town of 40,000 or more people, many of whom are very poor. Fuel became very scarce, and the price of charcoal, the fuel of the poor, quadrupled in price. Wood rose to double, \$20 (Mexican) per ton. But to give you an idea, I will quote some prices of food in Mexican money: Potatoes, \$15 per bushel; beef, of very poor quality, 40 cents per pound; eggs, 10 cents each; flour, \$5 per sack; corn, \$2.50 per bushel; milk, 30 cents per quart. There were no oranges, bananas, nor was there any bacon or ham in the city. We had to use many things from the store, such as canned goods, which cost us about from two to five times what the same would cost you in the States.

Finally the good news of peace

**THE CLIPPER**  
There are three things that destroy your lawn: Dandelions, Buck Flax and Crab Grass. In one season the Clipper will drive them all out.  
CLIPPER LAWN MOWER CO., OMAHA, ILL.



came. Then it took twelve days to repair the road before the first train could leave. When the first train came it brought four hundred sacks of mail. It took the mail men several days to put it up. But it was a happy time.

We did not have to miss many services, and we are going ahead now as best we can, but, of course, are greatly hindered for the present.

D. MACUNE.

Durango, Mexico, 7a Zaambrano 94, June 14, 1911.

MARSHALL DISTRICT CONFERENCE.

The Marshall District Conference was called to order by the presiding elder, Rev. H. T. Cunningham, in the Methodist Church at North Marshall promptly at nine o'clock, Tuesday morning, June 6, 1911.

All the pastors except three were in attendance. A goodly number of lay men were present.

H. J. Hayes was elected secretary and J. F. Kidd was elected assistant, the various committees were announced and the conference got down to business.

Wednesday was set apart as laymen's day and was used by them to the edification of all who attended the services.

Our District Superintendent, H. L. Griffin, had prepared a very fine program for the occasion, embracing all of the topics belonging to that department of Church work.

The work of the Women's Societies was well represented by Mrs. Hay, followed by Mrs. Cunningham, who spoke of the work at large.

The preaching was done by J. R. Hardin, J. F. Kidd, A. J. Weeks, J. M. Barcus, C. A. Tower, W. H. Beaty and J. L. Russell.

Delegates elected to the Annual conference were:

- H. L. GRIFFIN.
- DR. J. N. GOODWIN.
- M. M. BARNS.
- M. J. WHITFIELD.

Alternates.

- L. P. Griffin.
- E. G. Holt.

A. D. Hill and W. H. Beaty were recommended for admission on trial, and E. Cary was recommended for Deacon's Orders.

Rev. J. M. Barcus and B. R. Bolton were present representing the A. C. I.; Rev. A. J. Weeks visited us in the interest of Home Missions; Rev. J. R. Allen for the Southwestern; Rev. J. E. Harrison was present to represent the San Antonio Female College.

The next District Conference will be held at Kilgore.

C. A. TOWER.

JUST A FEW WORDS ABOUT TEXAS BOYS AND THE LIQUOR TRAFFIC.

At this day and time there are quite a number of great men, great writers and great orators, discussing the so-called "prohibition question." So it is perhaps useless for one who is neither an orator nor a writer to attempt to add anything to what they have said and written. However, if I am granted the space in our great paper, the Advocate, I, just as plain Texas boy, would like to address just a few words to the young men.

No doubt our forefathers were subjected to a great many temptations to take stonk drink, but I candidly believe that the boys of to-day are subjected to more and greater temptations than were any of our forefathers, regardless of what some may say in behalf of our so-called "licensed and well-regulated (?) saloons." I say positively that the saloons will not obey the law prohibiting them selling to minors and students. Perhaps every one of you who read this have seen different ways in which this law is violated, but I will give you just one example.

Some four or five years ago while attending a school in San Antonio I roomed at a place together with another young man who was also attending a school. On one occasion this young man on his way home from school stepped into a saloon and asked for a drink. The bartender refused to let him have it because he had his books with him. The young man just remarked to the bartender that he could get all he wanted to drink by going to the next saloon, whereupon the bartender told the young man to come back without his books and he could get all he wanted to drink. This saloon man, just like all the balance of them, did not care a snap of the finger whether this young man was a student or not, but he did not want him to come in with his books under his arm, simply because he might be seen by some honest, upright citizen who might put him (the saloon man) to a little trouble. The saloons always have and always will knowingly and willfully violate this law as long as we permit the open saloon to exist. This same young man became beastly drunk three or four times to my personal knowledge during just the very

short time we roomed together and, worse still, he was in a most deplorable condition when I left him. The liquor traffic had merely added another victim to its already unmeasurable list. Our parents work hard and save in order that they may send us to some good school, that we might make the necessary preparation for our future lives, but alas! how often are their ambitions and desires crushed by these detestable saloons! It is not only the student, however. Take the young man starting out in life, who wants to give him employment if they know he is a drinker? He must see the sober man advance to the responsible position while he must stay at the bottom of the ladder. It is not because he is not capable. He may have been at one time the more capable of the two, but he can not be relied upon because he drinks.

There are a large number of young men in Texas who, like myself, will cast their first ballot on a State issue on July 22. Boys, Texas has bestowed upon you and me the greatest gift in her possession—the right to vote. What are we going to do with this gift? Are we going to show Texas that we appreciate her gift by lining up with her best citizens—our mothers and our sweethearts—and help them to make her a "greater and a better Texas" by riding her forever of the liquor traffic? This fight is being made largely for Texas boys and girls. The driving out of the saloons will do more than anything else could possibly do to uplift the morals of our young people. I believe that eighty per cent of the young men are going to vote "dry." Now the question, are you older men going to stand by us and help us with this fight?

HERMANN KRENZ.

GREAT PROHIBITION RALLY.

H. G. H.

It is known over the State that the ants are numerically strong in Guadalupe County. June 21 the pros arranged seats in the courthouse square for a big crowd and they came from all parts of the county and surrounding towns.

At 1:30 p.m. Geo. P. Lillard opened the meeting with a few words, called on J. G. Forester to ask the Lord to help, then introduced Wm. Stein, German, chairman of the prohibition committee for the county.

Mr. Stein said a few strong things. Mr. Lillard read a telegram from Colonel Ball, saying Cone Johnson could not be present on account of sickness of his wife, but he had sent Ex-Assistant Attorney General Simmons to take his place.

Mr. Simmons was introduced and began his speech. By this time the crowd had greatly increased, hundreds of white men and women and negroes.

The speaker was plain, clear, argumentative, strong in his points, exposing the fallacies and lying of the antis, and clinched many of his points by sarcasm and humor. He spoke for an hour and the crowd continued to increase.

Then Mrs. Nannie W. Curtis was introduced by Mrs. Maggie Moore, a sister of Hon. J. B. Dibrell. Instantly Mrs. Curtis presence and opening sentence commanded attention. She is a beautiful woman, striking in personality, with radiant face and flashing eye. The people here had lately heard William J. Bryan, but never were they so captivated by a public speaker as by this woman. The crowd represented all classes and all shades of sentiment on the question at issue. For nearly two hours she spoke on that hot afternoon, often the great audience in a tumult of excitement and applause. With eloquence, argument, pathos, sarcasm, brilliant flights of rhetoric, with ringing voice and often in pleading tones, she denounced the liquor traffic and plead for society, home and the highest morality. She swayed the emotions of the people and convinced their judgment. These people never heard such a temperance address from man or woman.

At 5:30 p. m. the meeting closed to open again at 8 o'clock. At that hour the audience was still larger. Opened with prayer, some few strong points from Lee Beaty, of Lockhart, a few stirring temperance songs and then Mrs. Curtis, as fresh as a rose after a shower, commenced one of the most brilliant temperance addresses ever delivered, or ever heard. For chaste language, elevated thought, appeals to the highest instincts and principles of noble manhood in defense of virtuous womanhood and helpless childhood, while they shouted, wept, applauded.

One old Confederate soldier, with tears in his eyes, said "She is the finest orator I ever heard." And at the close while hundreds came up to grasp her hand, I thought of the poor little anti speeches announced to be delivered the following Saturday, and said: "The rebound! the rebound!"

While we may lose out in this country, we will do it with a great trumpet-blast in our ears, calling us to higher things.



Here's to Your Good Health and Pleasure  
Come—follow the arrow 'til you join the merry throng of palate pleased men and women who have quit seeking for the one best beverage because they've found it—  
**Coca-Cola**  
Real satisfaction in every glass—snap and sparkle—vim and go. Quenches the thirst—cools like a breeze.  
Delicious—Refreshing—Wholesome  
5c Everywhere  
THE COCA-COLA CO.  
Atlanta, Ga.  
Whenever you see an Arrow think of Coca-Cola

THE PRODIGAL SON.

Having read a number of communications on this subject, and not finding any of them satisfactory I will state my views.

It is not my purpose to attempt a reply to any particular article on the subject. But Brother Hughes makes such a wild venture, I hope I will be excused for calling in question some of his positions. I have known Brother Hughes for forty years; I have always held him in high estimation; I have always read with interest his writings, and I have generally been willing to accept his conclusions as safe, but I cannot consent to his selection of an elder brother.

According to my way of thinking, the parties are all named in this fifteenth chapter. "Then drew near unto him all the publicans and sinners for to hear him." (5:1.) These are the prodigal sons coming home. "And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." (Verse 2.) Here was the elder brother grumbling because Christ was willing to extend his good offices to sinners. Then he spake the parables of the lost money and the lost sheep, showing that there was more joy in finding the lost than there was in possessing the safe hoard. The Savior now applies this principle of joy at the recovery of the lost to God's dealing with men. The sinner comes home to God through repentance, and these "I am holier than thou" professors say in their hearts, if not in words, "he is no good; he will be in the gutter in a month; you are wasting time on his sort."

In addition to God's willingness to save sinners, I believe one leading purpose of the parable was to rebuke these "I am holier than thou" professors.

We can now classify the personals of the parable: God the Father, repentant sinners, the prodigals; the servants that clothed him, killed the fatted calf, and joyfully entered into the festivities of the occasion, the angels; the "I am holier than thou," the elder brother.

There is one idea that leads Brother Hughes astray, the elder brother claims that he had never transgressed the law, and therefore, he could not be of the human race. By giving close attention to the Savior's manner of teaching, it will be seen that he accepts the claims of the would-be holy ones, in order to refute them.

Take the rich young man. He claimed to have kept all the commandments from his youth up. The Savior did not deny him, but tested him by proposing an additional virtue.

Take the case of Simon, where the woman washed the Savior's feet with her tears. The Savior suggested that Simon had lived such an upright life that he needed but little forgiveness, but the woman had accumulated such a load of guilt that she was overwhelmed with gratitude at her release. So the parable does not require that the elder brother be a perfect saint. All it requires is that he claim to be a perfect saint.

H. B. SMITH.

Stephenville, Texas.

IS IT TRUE?

I've just read in the Nashville Advocate of the 16th inst. a protest by the editor against the announced "German" to be had during the closing exercises of Vanderbilt University. I want to say that I endorse the frank statements and open condemnation of the whole affair by the most efficient editor. Well has he said: "Where have we drifted, and where is the end?" Our Church, with all other Churches, has ever stood against the demoralizing influence of the "german," and now here in this day when the Church and Christianity are using every effort in pulpit and

pew to stop the tide of worldliness, which is pressing sore upon us, Vanderbilt, our leading institution, drawing her revenue through the Church, looking for the Methodist ministry to fight her battles, and Methodist homes to fill her halls with students, comes forth under the direction of the "alumi association," "a committee from the faculty," "a committee from the senior class," and plans a rousing german in honor of her graduates, and to the great dishonor of her Church. Will our Church tolerate such conduct? Will she allow worldliness of the most dangerous sort to completely demoralize her greatest institution, and besmirch the garments delivered to us unsoiled by our fathers? Will she tolerate such a proceeding as a german?

The editor says, "We feel that something is radically wrong either with the Church or the institution." We feel that there is something radically wrong with those in charge of that institution for allowing such a state of affairs to exist that would have the effrontery to even propose such a thing as a german, much less to announce it as a part of the program of the closing exercises of a Southern Methodist University. We wonder if the Methodist preachers of Nashville will attend this ball? No; then if they cannot attend, our sons and daughters have no business there if Texas Methodism had control of that institution for awhile she would take some of the kinks out of it, and place her on an orthodox foundation. We stand for morals and spirituality, neither of which can exist in an atmosphere of a german. Let every true Methodist preacher, and loyal layman, raise their voice in open protest against such. GUS BARNES, Abilene, Texas.

A diamond is no less precious when encased in a rude mounting. Poverty oftentimes graces the richest gems.

A fool—the fellow who expects to get something out of life without putting anything into it.

A big majority of folks are engaged more or less all the time in explaining things.

A man may be very moral and not religious—and a man may be very religious and not moral.

Don't let the phantom of precedent keep you back. Never mind that; dare, act, originate.

So Tired

It may be from overwork, but the chances are its from an inactive LIVER.

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# Notes From the Field

## A PRIZE OFFERED

I will give a prize of a nice volume to the preacher who will tell the most things which ought to be said, in the fewest words, in reporting a revival meeting.

Prize awarded October 1. I offer this because I often read long accounts about revivals and look in vain for the number of additions, conversions, family altars erected, etc.

C. G. SHUTT, Georgetown, Texas.

### Mossy Grove

Our meeting at Mossy Grove closed on the 25th of June after a continuation of ten days. Rev. M. J. Allen arrived in time to conduct the third service, and was with us until the last. We believe great good was accomplished, although the visible results were not so great as we hoped they would be. Brother Allen did excellent work for us. He insisted on sinners coming to Christ upon the scriptural condition of repentance toward God and faith in the Lord Jesus Christ. He also earnestly insisted that Church members should live holy lives. One man was led to pray and testify and finally to hold family prayers who had been backslidden for a number of years, although he was once a very active worker in the Church. Another was led to pray in public who had been in the Church for a number of years and had grown cold in his religious life. Another man came back into the Church who had gotten clear out, and with him his wife from the Christian Church. Besides these there were several others reclaimed. Two or three men who had lived long in sin were very deeply moved, and we trust they will yet surrender to God. Eighty-eight dollars were contributed to Brother Allen for his services among us.—J. A. Foster.

### Loving Circuit.

Our first meeting on this circuit closed Thursday night, June 22. Rev. J. A. Biggs was with us and did splendid preaching. There were some nine or ten conversions and five were added to the Church by baptism; the adopted child of Rev. and Mrs. E. A. Cox was also baptized. We feel that the meeting was a spiritual uplift to the Church, and while it lasted only six days, we believe the fruits will be gathered after many days. We have four other meetings to hold this summer and we pray that they may be old-time revivals.—Jno. H. Zimmerman, P. C., June 25.

### Daffau.

The Daffau Circuit is in very good shape. We have had one meeting at Salem. The Lord was with us and we had a good meeting. Not only was our Church reached and revived, but other Churches. There were five professions. We were bluffed out of service from Friday night until Sunday morning with the showers of rain. There were three professions the last service of the meeting. We are to begin tonight at Skipper's Chapel. We will be hard at it then until the last of August. We are expecting great things of the Lord in these meetings. I believe that my people see the need of a revival, and I believe that they want it enough to pay the price in order to get it. We now thank God for the victory.—Henry Francis, June 30.

### Celeste-Bridgeport.

Well, for the first time in eleven years' experience I was moved in the middle of the year from Celeste to Bridgeport. Knowing that I would have to move this fall and my wife in bad health was the cause that prompted Brother Mood, my presiding elder, to take the matter up with Brother Barton and Bishop Mouzon and make the change. All of which I very much appreciate. To break away from friends that I had labored with for three years and a half, and learned to love very dearly, was no little task. Suffer just a little review of the work done, to show that it was congenial and that the good Lord was very good to us. First, I found that the year before I went to Celeste that they had only paid the preacher \$600, but had paid more before then. The first year they paid me \$800, and the sec-

ond \$900, the third and fourth \$1,000. And they paid all assessments ordered by the conference and over every year, as the minutes will show. And for the last two years the Sunday-schools have been supporting a native Korean worker at cost of \$100 a year. During this time I had in the meetings held 389 conversions, and had not held any meetings this year. I received 269 into the Church and baptized thirty-nine infants. This is not said in an egotistic spirit, for to our Heavenly Father be all the praise. The only regret I have is that I was not able under God to do more. We have been very kindly received by the good people of Bridgeport and find that Brother Brice was in fine favor here. Also find one of the best parsonages, I suppose, in the conference. Our services have been well attended and spiritual. I trust that I may be able to lead them to higher heights in divine life. We need a great revival and I believe that we will have it, for the people are talking it. May the Heavenly Father give it to us in my prayer.—R. B. Moreland.

### Las Cruces, New Mexico.

Las Cruces, New Mexico, has had a revival. The meeting was a union effort on the part of the Presbyterian, Baptist and Methodist Churches. Rev. Lovick P. Law, with Mrs. Law as soloist, and Mr. J. C. Curry as leader of the choir, conducted the meeting. We had good old-fashioned gospel preaching and good gospel singing. The methods used were safe and sane and a great work was done. The number converted was not so great as we had hoped it would be, though there were about twenty-five professions of faith, some of whom were members of the Church. I do not know just how many joined other Churches, but six have been added to ours on profession. The greatest blessing was to the membership of the several Churches taking part. There is a spirit of unity that we did not have before. As a result of the meeting it was decided to erect a tabernacle in which meetings of this sort can better be held in the future. About a thousand dollars were subscribed for this purpose on the closing night of the meeting.—J. Robt. Moose.

### Calera, Okla.

Had a good revival in this clever and pretty town, and the way is open for a great work. The word preached reached the people. Some forty-five young people signed the "New Century Knight" pledge against all forms of profanity, alcohol and tobacco. If the child is saved from these evils till he is eighteen years old, all know that he will be a stronger, purer and nobler youth. Why not all the ministry and all the Church join in saving him from these evils? Brother M. B. McKinney is doing a fine work in his Oklahoma charge.—Irvin B. Manly, 1124 Wood Street, Texarkana, Texas.

### Aspermont.

Things come to Aspermont in bunches. Our Second Quarterly Conference has come and is a matter of record. Our official board set the salary \$200 ahead of what they had agreed upon, and have paid the same in full to that date. The District Conference met with us on May 18th to 21st, which was a boon and spiritual uplift to our people. Our people were glad to entertain it, and each preacher and visitor left a blessing in the home where they were entertained. We observed Children's Day the first Sunday in June, and the offering was \$37.10. We have our conference collections secured and one-half paid. Also have secured a \$75 special for missions, \$50 of which is for a special district evangelist. We have received forty members since conference, and baptized eleven children. Last, but by no means least, our meeting which closed Sunday night was a great success. We were assisted by Rev. Bruce Meador, of Haskell, who did all the preaching, and by Prof. Geo. P. Bledsoe, of Gilmer, who conducted the singing. Those who know Bruce know of his success as a soul-winner. He uses no "clap-trap" methods but preaches the word of God as the only power unto salvation. You hear the question asked sometimes, "Why do we not have the old-time power?"

Well, brother, if you had been here, you would have found out. That when a Church and a ministry is willing to pay the price, they still find "the old-time power." The remarkable part of this meeting was, grown men and women were not able to eat or sleep on account of sin. You know what that means. There were scores saved, and our people generally were built up and blessed. We remembered our brethren in a very substantial way. To God be the praise! When men like Bruce Meador and Bledsoe are in the harness for the salvation of souls, they don't want men's praise, but the stamp of approval from God. So mote it be.—J. B. McCarley.

### Roscoe-Loraine.

I reported negotiations in progress for a parsonage for the Loraine end of this circuit. I am glad to state we have purchased one of the best located properties in the town. The house has five rooms, hall, gallery and lot room with young orchard. It is worth \$1200. Our Mission Society has gone to work on a fund with which to furnish it and have it ready for the preacher by Nov. 10. Our meeting begins at Loraine to-night, July 3, and we earnestly request the prayers of all who will remember us that God's spirit will be ours in the entire meeting. I shall have to do most of the preaching, and when I face men grown beyond middle life and hardened in the ways of sin whom preachers have faced night after night and day after day here, who were far superior to me, and not an inch have these men yielded, I tremble as I plead with God to tell me what to say that I may reach them. Pray for us, brethren, that we may have the victory. Sunday was a great day at Roscoe. We received five adults, one from the Baptist Church, and baptized two precious little baby boys. Just one-half block from our church the Nazarenes had a large tent stretched and with several musical instruments and voices they made some fine music. One block east our Presbyterian brethren had services, and yet our congregations seemed to be as good as at any time. I must admit that I felt prouder of my people than ever to know that they were loyal to their Church and were not to be caught by every wind of doctrine. I understand the Presbyterian people were not affected either. I am still marrying all the folks of all the denominations in my territory—ninety couples since December, 1910. There are three families out of which I have married two each. Thus it will be seen brotherly and sisterly love aboundeth much. Our beloved presiding elder, Rev. Simeon Shaw, was with us last Sunday week and preached a deeply spiritual sermon to the delight of his audience. He inspires us with hope for greater things. Don't forget us in your prayers, brethren.—J. W. Smith, P. C.

### FROM REV. E. S. HURSEY, DISTRICT EVANGELIST OF PARIS DISTRICT, NORTH TEXAS CONFERENCE.

On June 18 we closed a great meeting at Post Oak Schoolhouse, near Garrett's Bluff on Red River. During the two weeks we were there we had forty conversions and reclamations. A large class joined the Church and we may yet organize a new Church there. This was one of the real old-time revivals, in an out-of-the-way place where the people do not get much preaching.

Under the auspices of the Laymen's Missionary Movement the laymen of Paris District are making possible this the greatest work of the Church, sending the gospel to the neglected places that are never otherwise reached. Moreover, the work is proving most effective and successful and is highly appreciated by the people thus reached who become, when converted and received into the Church, loyal and liberal members thereof. It is nothing for our preachers to write and pray about this work and say they are in sympathy with it, but it is quite another thing to get out and do it. Let me stress the great need of this work and urge our pastors to make greater sacrifices for these waste places that they may be cared for.

Brother Sweeton, our presiding elder, who is wide-awake to the needs of his district, and who is chairman of the committee that determines at what places we shall labor, directed us at once to Oklahoma Schoolhouse, where we now are. Any district is fortunate in having such a presiding elder.

We began the meeting here on Saturday, June 24, and up to last night, July 2, we have had forty conversions, organized a new Church with forty-two members, received thirty-six by vows, twenty-five of whom we baptized. Bros. W. D. Sanders and W. H. Hart were appointed stewards. Bro. W. D. Sanders was confirmed as superintendent of a Methodist Sunday-

school here, consisting of sixty members. Mrs. Leonard McNeal was elected Church secretary.

Yesterday, July 2, was a red letter day for this community—preaching at 11 a. m., followed by a number of conversions and accessions, after which the sacrament of the Lord's Supper was commemorated. The ladies served a beautiful dinner at the tent. Sunday-school at 2:30 p. m.; preaching at 3:30; five candidates were baptized by immersion at 5 p. m. by Bro. W. J. Bludworth, the popular pastor of Roxton charge, who was with us and will have charge of this new class. The day closed with a fine service Sunday night and a unanimous appeal for the continuance of the meeting. A great day, indeed.

### CUREO DISTRICT—SPECIAL NOTICE.

Dear Brethren, Pastors and Official Boards: It is now less than four months until our conference convenes at San Marcos, and in many cases the salaries are very far behind and the conference collections not entirely provided for. It is very important that steps be taken at once to provide for these claims in full. In all cases it is necessary that the salaries be paid in full, otherwise, in many cases, there will be financial embarrassment. Also, let every pastor, at once, secure his conference collections in cash and good subscriptions that we may meet, in some measure, the great needs of the Church. Bishop Atkins appeals to us to make sure of these claims in full.

The District Conference ordered a special assessment to pay for repairs on the district parsonage. The work was done and the money due three months ago. Notices have been sent by Brother Perry to each pastor asking for immediate attention to this matter. Please let us settle this debt in the near future. And last, but not least in importance, let us look after the interests of our Advocate. There ought to be, at least, one-third more copies of our conference organ taken in Cureo District, and many more of the general organ.

Let every one do his very best on all these lines for the glory of God and the interests of the Church.

JOHN M. ALEXANDER, P. E.

### WEATHERFORD COLLEGE AND A NEWER LIFE.

Weatherford College, our secondary school of old-time merit, has again renewed her effort to make good in the educational operations of our Church in this territory.

Recently the Board of Trustees decided to put forth an effort that would assure the faculty and the prospective patrons of this college a school for the next year that would meet all the demands and expectations that were upon it and maintain with undiminished merit its course throughout the next session. They gave a guarantee in the form of negotiable paper, signed by the best business men and citizens of Weatherford, to the amount of \$5000. This is to meet the necessary demands of first-class work for a college of this class and as a guarantee to the patrons that nothing short of a full year's course, conducted by a competent faculty in all the literary branches, would be offered to them.

The Board has secured Rev. L. G. White, A. B., recently of Mood Hall, Southwestern University, as President and Prof. White has brought with him to the work four other good teachers of experience and proven ability to assist him in placing Weath-

erford College back on the plane of merit and patronage that it once boasted of.

Besides these members of the literary faculty he will have able teachers in the departments of Fine Arts to meet every demand for this town and patronage of the college.

Prof. White has already met the people of Weatherford and has entered upon his rounds of campaigning for the college, and is the right man for the place. He is very much encouraged in the prospects of a large attendance for next year. Our people have already passed upon him as the most suitable man we could have procured. His experience as a teacher, his ability to conduct the young people in their college work and his success as a pastor and preacher in former years give us a man of ability and we expect to witness a return of the former glory to this college and its renewed life in the splendid sphere she once filled in the Church and conference.

The board will furnish and better equip the boarding department, repair and add to the buildings and grounds such as will be needed to put the plant in good and up-to-date equipment for first-class work.

Catalogues and other information will be furnished to those desiring to inquire into the merits of this school for next year's patronage by writing for such to Rev. L. G. White, President, Weatherford, Texas.

W. B. WILSON, P. C. First Methodist Church, Weatherford, Texas.

Don't rail at life's odds. After all renunciation and pain are necessary means of growth. Life is built of antagonisms.

## EDUCATIONAL

### Mary Baldwin Seminary

For Young Ladies, STAUNTON, VIRGINIA.

Term begins Sept. 7th, 1911. Located in the Shenandoah Valley of Virginia. Encompassed climate, beautiful grounds and modern appointments. 202 students from 25 states. Terms moderate. Pupils enter one time. Send for catalogue.

MISS E. C. WEINER, Principal.

### Randolph-Wacon Woman's College

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### Sullins College—Conservatory

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## THE UNIVERSITY OF TEXAS

Co-educational. Tuition free. Annual expenses, \$100 and upwards. Session opens Wednesday, September 27, 1911. College of Arts: Courses for Degrees of Bachelor and Master of Arts and Doctor of Philosophy. Department of Education: Teachers' professional courses for elementary and permanent certificates. Engineering Department: Permanent courses in Civil, Electrical and Mining Engineering. Law Department: Three-year course for Degree of Bachelor of Laws, with state license course for Degree of Master of Laws. Summer School: University and normal courses, seven weeks every summer. Department of Extension: 1. Correspondence Division: Offers courses in various subjects. Students may enroll at any time. 2. Public Discussion and Information Division: Furnishes bibliographies and traveling libraries on current problems. 3. Lecture Division: Offers popular lectures by members of the University Faculty. For catalogue of any department address WILSON WILLIAMS, Registrar, University Station, Austin.

Medical Department—Session, eight months, opening September 27. Four-year course in medicine; two-year course in pharmacy; three-year course in dentistry. Thorough laboratory training. Educational facilities in John Sealy Hospital. University Hall, a dormitory for women students of medicine. For catalogue, address DEAN W. S. CARTER, Medical College, Galveston.

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In Buildings, Faculty, Equipment; Curriculum and Patronage it easily ranks as one of the leading Colleges of the South. Its courses are open alike to young men and young women.

Dormitory for young men and young women complete with all modern equipments, at prices remarkably low.

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Nearly forty years Southwestern University has been making a record for thorough work, and the excellence of its moral impress is recognized throughout the Southwest.


Georgetown is in a most healthful section, near the center of the State, reached by two railroads, and is free from the dissipation and distractions of the city. The students' expenses are low here compared with other points.

The young ladies boarding at the Annex will be under the immediate care of the President, Dr. C. M. Bishop.

Besides the regular courses leading to the Bachelor's and Master's degrees, special work is offered in

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For general catalogue, concerning the Fitting School, the College, the School of Fine Arts, the Summer Schools, with detailed accounts of boarding facilities, courses of instruction and expense. Address DR. C. M. BISHOP, President, Georgetown, Texas.



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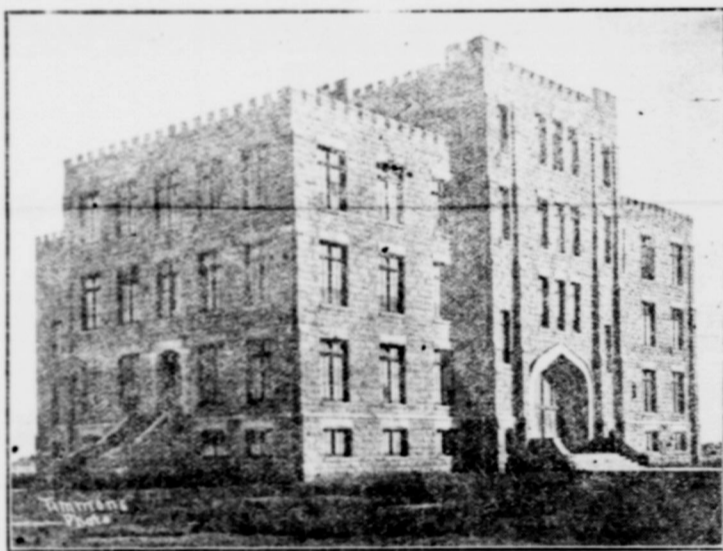
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Owned and controlled by the Texas Annual Conference. A First-Class, Co-educational JUNIOR COLLEGE. Standard Curriculum, including two full years of College work.

Main Building large, commodious, beautiful, and two good dormitories in care of three splendid Matrons. Situated in a beautiful grove of stately oaks in the best town in East Texas.

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Session opens September 1st. A college or university training school which stands for thoroughness of instruction and character building based on Christianity.

Classes small, less than fifteen boys to the teacher during past year. Enrollment almost doubled that of two years ago, and the present value has tripled itself.

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LAYMEN'S MISSIONARY MOVEMENT.

900 Per Cent Increase in Four Years.

What the Every-Member Canvass Did for Memorial Church, Lynchburg

\$400 to Foreign Mission in 1906; \$4000 in 1910. This is the remarkable record of Memorial Church, Lynchburg, Va. The Every-member Canvass explains it.

Lynchburg, Va., June 28, 1911.

Your request for information concerning the "Every-Member Canvass" in Memorial Church was received and in reply, that the minutes of our Annual Conference show the following:

In 1906, to Foreign Missions... \$422.50 In 1907, to Foreign Missions... 1868.88 In 1908, to Foreign Missions... 1145.99 In 1909, to Foreign Missions... 3500.00 In 1910, to Foreign Missions... 4306.00

This year we had a more thorough and efficient organization and more of our people contributed than ever before.

The other interests of the Church, both financial and spiritual, show great advance. Even the pastor's salary was voluntarily increased this year.

METHODIST TRAINING SCHOOL.

Some time ago we organized the Methodist Training School Association in order to help the school enlist and train 1000 Christian workers within ten years.

We began this work six years ago without a dollar. Now the school has property worth \$104,014, has enrolled 314 students, has sent out 62 full graduates, has had 301 delegates at its Mid-winter Bible Conferences and has distributed over 120,000 Missionary booklets.

Will you not, therefore, be one of 1,000 to help enlist, and help to provide training for 1,000 workers? If it is not convenient to send the first year's payment of \$5.00 now, kindly sign the card and mail it at once.

Fraternally yours, J. E. McCULLOCH, Nashville, Tenn.

PREACHER SECURED.

To the many answers to my notice in the Advocate will say that I have secured a preacher. Please let this answer the many letters. Have filed some of these letters to write the preachers if I need a supply any time soon.

ADDRESSES WANTED.

The postoffice addresses of Mrs. E. M. and C. P. Ross are wanted by us. Will each of these parties please write again and give us their post-office address.

TEXAS CHRISTIAN ADVOCATE, Dallas, Texas.

Albuquerque District—Fourth Round.

Albuquerque, July 22, 23. San Marcial, July 29, 30. Magdalena, Aug. 5, 6. Elephant Butte, Aug. 12, 13. Gallup, Aug. 19, 20. Roy, Aug. 22, 23. Montoya, Aug. 26, 27. Star, Sept. 2, 3. Vaughn, Sept. 9, 10. Moriarty, Sept. 12, 13. Cimarron, Sept. 16, 17. Carrizozo, Sept. 23, 24. Bard, Sept. 26, 27. Tucuman, Oct. 1, 2. Logan, Oct. 3, 4.

Cisco District—Third Round.

Wayland, at Gunsight, July 8, 9. Sipe Springs, at Okra, July 15, 16. Scranton, at Barnes Chapel, July 23, 24. Rising Star, at R. S., July 29, 30. Pioneer, at Pleasant Valley, July 30, 31. Caddo, at Cedar S., Aug. 5, 6. Cisco Mis., at Bedford, Aug. 12, 13. Kokomo, at Flatwoods, Aug. 15, 16. Carbon, at C., Aug. 20, 21. Cisco Sta., Aug. 21, 22. Camp-meeting at Mangum, August 28, 29. C. E. LINDSEY, P. E.

A man that would go with the majorities only borrows strength; he leech, nothing more.

EDUCATIONAL

Belmont College. IRA LANDRITH, D. D., LL. D., Pres. MISS HOOD and MISS HERON, Principals. An local school for Young Women, where moral, intellectual and Christian influences prevail.

CENTRAL COLLEGE FOR WOMEN, Lexington, Mo. A short run out of Kansas City. Modern building on a campus of forty acres. High grade women's college.

SWITZER WOMAN'S COLLEGE AND CONSERVATORY. THE MOST DREADFUL FEELING IN THE WORLD is that of a parent for a daughter who is in doubt of her safety or success. Put yours on this line.

MERIDIAN WOMAN'S COLLEGE. Among the healthful Pine Hills of Mississippi. The Largest Private College for Girls in the South. Has modern, well equipped buildings, offers Christian influences together with an ideal union of home and school.

Wesleyan College. Macon, Georgia. One of the few real colleges for women in the South. Plant worth a half million, with all modern facilities. Faculty of forty. Nearly 3,000 alumnae throughout the nation.

Massey & Clark School for Boys. PULASKI, TENN. New Dormitory with all modern conveniences. Careful supervision. Dr. F. P. Culver, the new President of Polytechnic College, Fort Worth, Texas, says of this school: "Boys committed to Massey and Clark have their personal oversight and their strong Christian leadership."

Ward Seminary. Nashville, Tennessee. FOR GIRLS AND YOUNG WOMEN. Established 1865. Seminary and Special Courses. French and German spoken. College preparation.

The Peacock Military College. SAN ANTONIO, TEXAS. The first school in Texas classed A by the War Department. Army officer, guns, equipment provided by the Government.

SETH WARD COLLEGE, PLAINVIEW, TEXAS. Co-educational. Special musical advantages. Neater heaven than most colleges, being 1200 feet above the sea.

San Antonio Female College. Past year very prosperous. Fine graduating class. All the members of the large Junior class expect to return.

The Polytechnic College. Co-educational. Seven stone or brick buildings; steam heat; electric light; modern scientific equipment. Physical directors for men and women.

BUFORD O. BROWN, Fort Worth, Texas. THE COLLEGE offers stand B. S. and B. A. degrees. Teachers' certificates granted without examination by the State of Texas to students completing courses in Education.

## SUNDAY SCHOOL ITEMS

REV. E. HIGHTOWER, Editor, Waco, Texas.  
REV. A. E. RECTOR, Assistant Editor, Galveston, Texas.

All communications intended for this department should be sent to the above addresses.

### PROGRAM OF SUNDAY-SCHOOL INSTITUTE AT EPWORTH-BY-THE-SEA.

TIME: August 12 to August 18, 1911.  
PLACE: Epworth-by-the-Sea.

#### Saturday, August 12—Morning.

- 8:00 Devotional period, Rev. H. L. Gray.  
8:30 Missions in the Sunday-school, Rev. E. H. Rawlings, D. D.  
9:00 Adult Bible Class Work, Rev. Chas. D. Bulla.  
9:45 The Modern Sunday-school, Rev. H. M. Hamill, D. D.  
10:30 Needs of the Elementary Division, Mrs. Hamill.  
11:15 Fundamentals of Christian Education, Rev. E. B. Chappell, D. D.

#### Night.

- 8:00 Sermon, Rev. Chas. D. Bulla.

#### Sunday, August 13—Morning.

- 9:30 Sunday-school, H. M. Hamill, Superintendent.  
11:00 Sermon, Rev. E. B. Chappell, D. D.

#### Afternoon.

- 2:30 Sunday-school Mass Meeting, addressed by Dr. Hamill, Mrs. Hamill and Dr. Bulla.

#### Night.

- 8:00 Sermon, Rev. C. M. Bishop, D. D.

#### Monday, August 14—Morning.

- 8:00 Devotional Period, Rev. H. L. Gray.  
8:30 Missions in the Sunday-school, Rev. E. H. Rawlings, D. D.  
9:00 Adult Class Work, Rev. Chas. D. Bulla, D. D.  
9:45 The School at Work, Rev. H. M. Hamill, D. D.  
10:30 The Child and His Teacher, Mrs. Hamill.  
11:15 Fundamentals of Christian Education, Rev. E. B. Chappell, D. D.

#### Night.

- 8:00 Sermon, Rev. C. M. Bishop, D. D.

#### Tuesday, August 15—Morning.

- 8:00 Devotional Period, Rev. H. L. Gray.  
8:30 Missionary Training in the Sunday-school, Rev. E. H. Rawlings, D. D.  
9:00 The Adult Bible Class Movement, Rev. Chas. D. Bulla, D. D.  
9:45 The Modern Pastor, Rev. H. M. Hamill, D. D.  
10:30 The Child and His Lesson, Mrs. Hamill.  
11:15 Fundamentals of Christian Education, Rev. E. B. Chappell, D. D.

#### Night.

- 8:00 Sermon, Rev. Frank P. Culver, D. D.

#### Wednesday, August 16—Morning.

- 8:00 Devotional Period, Rev. H. L. Gray.  
8:30 Missions in the Sunday-school, Rev. E. H. Rawlings, D. D.  
9:00 The Adult Bible Class, Rev. Chas. D. Bulla, D. D.  
9:45 The Teacher's Problem, Rev. H. M. Hamill, D. D.  
10:30 Junior Boys and Girls, Mrs. Hamill.  
11:15 Christian Education, Rev. E. B. Chappell, D. D.

#### Night.

- 8:00 Sermon, Rev. Frank P. Culver, D. D.

#### Thursday, August 17—Morning.

- 8:00 Devotional Period, Rev. H. L. Gray.  
8:30 Missionary Training in the Sunday-school, Rev. E. H. Rawlings, D. D.  
9:00 The Adult Bible Class at Work, Rev. Chas. D. Bulla, D. D.  
9:45 Training the Teacher, Rev. H. M. Hamill, D. D.  
10:30 Hand Work and the Lesson Aids, Mrs. Hamill.  
11:15 Christian Education, Rev. E. B. Chappell, D. D.

#### Night.

- 8:00 Sermon, Rev. C. M. Bishop, D. D.

#### Friday, August 18—Morning.

- 8:00 Devotional Period, Rev. H. L. Gray.  
8:30 Missions in the Sunday-school, Rev. E. H. Rawlings, D. D.  
9:00 The Adult Bible Class, Rev. Chas. D. Bulla, D. D.  
9:45 Formation Versus Reformation, Rev. H. M. Hamill, D. D.

- 10:30 Correlation of the Home and School, Mrs. Hamill.  
11:15 Lecture, Rev. E. B. Chappell, D. D.

#### Night.

- 8:00 Sermon, Rev. Frank P. Culver, D. D.

#### Saturday, August 19—Morning.

- 8:00 Prayer and Praise Service, Rev. E. Hightower.  
9:00 Round Table, Dr. and Mrs. Hamill.  
10:30 Parliament on the Adult Class, Dr. Bulla.  
11:15 Open Parliament, "Our Literature," Dr. Chappell.

#### Night.

- 8:00 Sermon, Rev. E. H. Rawlings, D. D.

#### Sunday, August 20—Morning.

- 9:30 Sunday-school, H. M. Hamill, superintendent.  
11:00 Sermon, Rev. E. B. Chappell, D. D.

#### Afternoon.

- 3:30 Educational Mass Meeting; addresses by Drs. Bulla, Bishop and Culver.

#### Night.

- 8:00 Closing hour, Dr. Hamill.

In addition to the above, there will be the best of singing and the usual vesper services.

This is the best opportunity that has ever been presented to Texas Methodists to study all phases of our own Sunday-school work. You cannot afford to miss it. Go to Epworth.

For full information address Mr. A. K. Ragsdale, San Antonio, Texas, or Rev. E. Hightower, Waco, Texas.

### THE NEED OF WORKERS.

Said a pastor the other day: "We could not have Children's Day in my charge because we could find nobody to train the children."

Said another pastor: "We cannot introduce the modern Sunday-school plans and methods in my school because our superintendent has not had a new idea in twenty years, and he is the best we can do."

Still another said: "We could have one or more Adult Classes—there is plenty of material—but we cannot find a teacher."

Such conditions are entirely too general, and yet thousands of capable Church members are doing exactly nothing at all for the cause of Christ, and think the pastor ought to feel flattered if they deign to attend service once on Sunday when the weather is fine. It might be well for pastors all over Texas to make and preach a new sermon on the fate of the servant who buried his talent.

### WHAT IS GOING ON IN ONE SMALL TOWN.

Two years ago last fall a successful traveling man gave up his business and got a license to preach, joined the Central Texas Conference and was sent to the little town of Santa Anna, in West Texas. He proceeded to apply his business training to the work of the Church. One result is a Sunday-school that has overflowed the church. But when the school grew to the limit of the building, instead of stopping, as many another pastor or superintendent has done for lack of more room, he rented a dwelling house across the street and let the school overflow into that and into the parsonage. As a result he reports seven Wesley Adult Bible Classes. You can't keep a man like that from succeeding. What he has done others can do.

### MORE ABOUT EPWORTH.

Brother Ragsdale has so arranged with the railroads that persons who want to go to Epworth for Sunday-school week will get the same rate as those who go at the beginning of the Encampment. The rate will be given on the eleventh of August as on the third and fourth. We suggest to those who can spend only a week at Epworth and who are interested in Sunday-school work, that they arrange to be there during Sunday-school week. If you are a pastor you can learn valuable lessons every day from each of the workers, for it is necessary for the pastor to be acquainted with all phases of the work. If you are a superintendent you should hear Dr. Chappell and Dr. Hamill by all means. If your interest centers in the Wesley Adult Bible Class Dr. Bulla can tell

you more about that than any other living man, and he will have a period every day. You may not have another such opportunity to learn of this latest development in the Sunday-school movement for years. Or, if you are an elementary worker, Mrs. Hamill is authority in that department all over the world. Go to Epworth!

It is recorded that a few years ago a sheep owner in the West lost some three thousand sheep because one bell-wether lost his footing and fell over a precipice. The misguided herd were merely following their leader, and went to their destruction from force of habit. In this respect most people are like sheep. We are prone to do what is suggested to us, or what we see others do. Wherefore, if you are a pastor or a superintendent and are going to be at Epworth through Sunday-school week, make your intention known to your school and congregation. Do more. See if you cannot head a large delegation from your town or section. We are prepared to deliver just such Sunday-school goods as our people in Texas need. Now, bring on the customers.

### OUR STANDARD OF EXCELLENCE.

At its recent meeting our General Sunday-school Board adopted the following Standard of Excellence:

1. Cradle Roll.
2. Home Department.
3. Wesley Adult Bible Class.
4. Teacher Training Class, or students.
5. Graded instructions.
6. Missionary instruction and offering.
7. Definite decision for Christ urged.
8. Annual observance of Children's Day and taking an offering, as required by the Discipline.
9. The use of our own literature.
10. A session every Sunday in the year.

Any school that meets these requirements may obtain a certificate signed by the Secretary of our Sunday-school Board, testifying that it is a First Grade Sunday-school. Now that we have such an official standard, let us grade up our schools to meet its requirements.

### TO THE PASTORS OF CIRCUITS AND MISSIONS OF THE NORTH-WEST TEXAS CONFERENCE:

My Dear Brethren:  
I appreciate the fact that it is not practical in all places and under all circumstances to have a Methodist Sunday-school in every school house, or at every place where you preach; but I am persuaded that it is practical in many places where we have no Methodist schools. The object of this letter is to ask you if it would not be a good time, in many places, to organize a Methodist school at the close of your revival. Let me insist that wherever it is at all practical, that you do so. Wherever you find a real opportunity, and the people are not able to furnish the literature, if you will organize and will write me, your Sunday-school Board will furnish the literature for a few months, until the school can perfect its organization and be prepared to furnish itself. Wherever you find it at all practical, don't fail to organize.

Your fellow worker,

R. B. BONNER,

Field Secretary.

Stamford, Texas.

### THE TEACHING FUNCTION OF THE MINISTRY.

By request, we publish the following extracts from a strong article in the Homiletic Review, by Rev. Franklin McElfresh, Ph. D., Chicago:

There is a new scope for the teaching function of the ministry. Worship must find its climax and lend its inspiration in the hour set apart for the preaching service, but instruction is coming back to the Church, and must attain its religious service in the Sunday-school. The secular school compels it; the hurried and broken home life compels it; the zest and questioning of the life of to-day compels it. There must be a school at once intellectual and spiritual, teaching with skill and teaching with authority, and this school must be in the Church if religion is to meet the freedom of thought and hunger of soul that stamp the modern mind.

The insight into the development of the child's mind given by recent studies in psychology has developed a new sympathy for the child and a new value for the child. His unfolding to the richness of the possible self was far more the product of social forces playing upon the sensitive soul in early childhood than we have counted hitherto, and the teaching of religion must be far warmer, more imaginative and more gracious and personal than the drill in catechism or asking questions from a lesson leaf.

## Dr. Pierce's Favorite Prescription

Is the best of all medicines for the cure of diseases, disorders and weaknesses peculiar to women. It is the only preparation of its kind devised by a regularly graduated physician—an experienced and skilled specialist in the diseases of women.

It is a safe medicine in any condition of the system.

THE ONE REMEDY which contains no alcohol and no injurious habit-forming drugs and which creates no craving for such stimulants.

THE ONE REMEDY so good that its makers are not afraid to print its every ingredient on each outside bottle-wrapper and attest to the truthfulness of the same under oath.

It is sold by medicine dealers everywhere, and any dealer who hasn't it can get it. Don't take a substitute of unknown composition for this medicine of known composition. No counterfeit is as good as the genuine and the druggist who says something else is "just as good as Dr. Pierce's" is either mistaken or is trying to deceive you for his own selfish benefit. Such a man is not to be trusted. He is trifling with your most priceless possession—your health—may be your life itself. See that you get what you ask for.



Said a thoughtful layman recently: "I refuse to have my children taught any longer by consecrated ignorance." So much of the revolt of youth against religion, which is the painful discovery of many pastors and many parents, comes from the upsetting of childhood's ideals about God and the Bible as they come in conflict with the sharp, merciless, scientific inquiry of modern thought. And how much of that childhood ideal came from hasty and incompetent teachers? The minister was busy with his sermon and his cares all about grown-up people, and the father had far other things than the child's religion and Sunday-school matters to think about; and the mother was cumbered with many cares; and the Sunday-school teacher was "any one willing to take the task." Her work was, possibly, hurried, perfunctory and unskilled, and so the child went out to face the frosty air of the world with this muddled teaching of the Bible and dim idea of the essential truths of religion.

The minister should know the best books and the best methods in the Sunday-school world. He should be able to judge regarding the efficiency of the work in his own school. He should be able to advise regarding the teaching in every one of its departments.

The Sunday-school is no longer a child's school. It is, when truly organized, the whole Church meeting for worship and study. From the Cradle Roll to the Home Department, it offers service, fellowship and instruction for every man, woman and child in the community.

### MOTHER REMEMBERED — "THE SCAR OF SUPERSTITION."

By Rev. J. W. Joyce.

About the first recollection of my mother was when she persuaded me to quit "cussing," more than seventy-eight years ago. Mother's method may be questioned, but it was "mother's way," and succeeded. My sister, two years older than I, and I were amusing ourselves by swinging off of a low fence by hanging to the branches of a nearby dogwood sapling. The rail turned and threw me on the ground hard. I said, "dam der wall!" I scrambled to my feet, looked around to see the soles of my sister's little feet, alternately yet rapidly bobbing up and down. She was flying to the house to tell mother—just as I expected. I heard mother: "William, you William!" I screamed, "Mama!" "Come here right this minute!"—accent on the abbreviated minute. I went, and while mother talked I dug a hole in the ground with my big toe—flipping up the sand—instead of looking up. At last she said: "I think I had better hang you!" I did not know what hang meant, but I soon was informed—when she took a "cut" from a blue "hank," which she had carded, spun and dyed herself, tied one end around my neck, put the other over a low beam and began to pull. I gurglingly bawled, "Mudder, don't don't hang me! Me cuss no mo!" And I never have. "Did you ever plow contrary oxen in blackjack runners in fly time?" Yes, I have. But you hold on, old fellow! Don't sell out so cheaply! I am telling my experience—not yours.

#### The Scar of Superstition.

My father owned a few slaves; and like all ignorant people, they were very superstitious. I had heard them talk of "de g'osts, de witches and de bad man" to my childish delight and childish fear. I was especially startled when I remembered that they constantly maintained that "de debble, he ollers cum after bad boys in de nite"—and I had been bad. I had cursed that very day, and that very night he came! The family had retired as usual, but I not to sleep: how could I? The negroes said he would come, and the negroes knew. Mother and father were just falling to sleep when the devil slipped in. When I first saw him he was on his knees blowing the

few coals, so as to get a light to see me. I heard him blowing. Of course it was father beginning to snore. A little blaze flamed up. He stood up with his back to the fire and looked toward the little bed where I lay trembling. I was peeping at him from under the cover. Presently he started. I covered my head, but he began to pull down the cover when I screamed, "Mudder! mudder!" Mother thought I had a bad dream, but to me it was no dream—it was "de debble after me," as the negroes said. Mother called out, "Go to sleep, baby, mother is here; go to sleep like a good little boy." The old fellow waited a moment, then put his old scally paw under the cover and began to haul me out. Of course I screamed again with all my might. Father said, "Sarah, for goodness sake go and spank him good; I am tired and I do want to sleep some to-night."

But mother did not spank her frightened child. She came and lay down by me and gently soothed me to sleep, sweet sleep—sweet mother! This scar of superstition is on my memory till this day—painless, harmless, but of priceless value, as it brings my mother back; and its amusing remembrance always brings back the tender caresses and loving words of the best mother a boy ever had. Of course the scar always reminds me of mother, but it was not necessary. Her method always brings her back. Put a better mark on the memory of the young than the mark of superstition.

Dig for your coin, and dig hard; that's all right. But be the master of your dollar, and not its slave.

A brave man will never give up the struggle—the brave never do a thing like that.

A great many would court the friendship of an angel just to get to borrow his wings.

A big majority turn their problems over to a syndicate and do their thinking by proxy.

### HEART RIGHT.

When He Quit Coffee.

Life Insurance Companies will not insure a man suffering from heart trouble.

The reason is obvious.

This is a serious matter to the husband or father who is solicitous for the future of his dear ones. Often the heart trouble is caused by an unexpected thing and can be corrected if taken in time properly treated. A man in Colorado writes:

"I was a great coffee drinker for many years, and was not aware of the injurious effects of the habit till I became a practical invalid, suffering from heart trouble, indigestion and nervousness to an extent that made me wretchedly miserable myself and a nuisance to those who witnessed my sufferings.

"I continued to drink coffee, however, not suspecting that it was the cause of my ill-health, till, on applying for life insurance I was rejected on account of the trouble with my heart. Then I became alarmed. I found that leaving off coffee helped me quickly, so I quit it altogether and having been attracted by the advertisements of Postum I began its use.

"The change in my condition was remarkable. All my ailments vanished. My digestion was completely restored, my nervousness disappeared, and, most important of all, my heart steadied down and became normal. And on a second examination I was accepted by the Life Insurance Co. Quitting coffee and using Postum worked the change." Name given by Postum Co., Battle Creek, Mich.

"There's a reason," and it is explained in the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

# Southern Methodist University

## The One Million Dollar Endowment Campaign is Now On.

Edited by REV. H. A. BOAZ, D. D.

### THE SOUTHERN METHODIST UNIVERSITY OUR OPPORTUNITY.

J. L. James.

"What is being done at Dallas?" is the question that is being asked throughout the length and breadth of Texas to-day. Methodist people, people of other Churches, and of no Church, are interested, and are turning their eyes Dallas-ward to see what we Methodists are doing and planning to do. This question demands an answer, and one that will do us credit and cause the world to subscribe to our patriotism, philanthropy and willingness to serve our day and all generations now and to come.

Our Lord is not the God of the haphazard, and he who serves God aright, or accomplishes great things in the world cannot work at haphazard. All great deeds are intentional and done with clear vision. At the battle of Trafalgar, it is said that Admiral Nelson flung out the signal: "England expects every man to do his duty," and swept into a battle that brought death to himself, ruin to his foe and undying glory to England and the Anglo-Saxon race. It was Nelson's last and greatest opportunity, yet he met it as gladly as though it had been his first. At Dallas Methodists of Texas face their greatest opportunity, and if not properly used it will be their last, and in a different sense, so far as power, prestige, service and usefulness, as well as denominational ascendancy are concerned. Surely we could not do better for a motto than to paraphrase Nelson's command and read it: "Methodism expects every Methodist to do his duty!"

Let no Texas Methodist for a moment imagine that this movement for a great university is but a dream. Our great Church, through the commission, as authorized by the conferences, has spoken in no uncertain terms. The great city of Dallas has spoken, too, perhaps more liberally, more enthusiastically and promptly than any city that has ever welcomed any great school into its limits. Both Dallas and Methodism doubtless have yet something to say on the subject. Without clatter of drums or shouts of heralds, but with the majestic tread of power, movement and beauty of the militant host of Zion whose name she bears, Methodism's greatest university is taking definite shape and will at no distant day, assume material proportion that will surpass our fondest dreams of past and present.

No great achievements are ever accomplished without great plans. When God created man it was after he had first announced a plan, and he has been working toward the completion of that plan ever since—to produce a free man in the image of God. It is said that Napoleon was found one night with a map spread before him on the floor, tracing lines and sticking pins here and there—fighting his battle before a gun had been fired. Masterly plans are the exponents of master minds. Dr. Mood's plan for a central university and a system of correlated schools as feeders was a masterpiece. It may seem like ill-timed or unadvised flattery, but it is the honest opinion of the writer that the plan for the Southern Methodist University, as outlined by our second Commission, is another masterpiece and the logical outcome of the former. It is simply the action of Methodism in applying her first great plan to existing circumstances and conditions. The first Commission wrought well, and outlined a great program, and much has been accomplished. A magnificent system of colleges and secondary schools has been begun. The feeders are ready, and now we have before us the work of placing the capstone upon the whole and "crying grace unto it!" The ideals of former years begin to materialize in the work of the second Commission. While the first plan as laid down by the fathers was too large for one generation to fully develop, and was made when no man could definitely foresee all the strategic points of the field, the plans of the later Commission have the advantages offered by experience, both those adverse and those favorable. The State has now developed until it

### The Bible Mode of Baptism Settled at Last

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visitors will see appropriate names on these and other buildings of the various groups. The women's dormitories, and other buildings, should commemorate the great women of our Church and Nation.

Above the group of men's dormitories, at the left, one will see the "School of the Prophets," the theological department. This will doubtless be one of the largest and best equipped of all the university series. Just above this building, on the same side of the avenue, will be the building for the general library of the university. The technical and reference libraries of the various departments may be located in the buildings provided for these special subjects. Across the grounds, again to the right and conveniently near the other science buildings, will be found the chemical, biological, physical and pharmaceutical laboratories. I mention these separately because in an institution of this grade special laboratories will be needed, besides the buildings set apart for the general work of the departments. Near the main library building will be situated the law building. For practical work use will, of course, be made of the courts of the city, as places of observation and demonstration. Similar work will be carried on for other departments as it may be convenient or necessary.

Facing the avenue, which approaches from Preston Pike, will be the general museum for the university. Here will be gathered the curios and mementoes of history, art, mechanics and objects of interest in mineralogy, geology, ethnology and other branches of knowledge. It is to be hoped that one of the first efforts will be to collect and preserve specimens of the fauna and flora of Texas, and relics of the American Indian and the frontier, besides those of interest from missionary and foreign lands.

In the administration building, at the summit of the slope, will be the offices of the university, vaults for the records, perhaps a university bank, telephone exchange, rooms for social gatherings, for literary societies, and, as a crowning feature, a magnificent chapel, which should be capable of seating five thousand people. We must not build for a small student body, for we shall have a host of the youth of this and other lands.

Going further, one will find, beyond the administration building, in one section will be found the dormitories for women, so located as to give needed privacy of life and at the same time easy accessibility to all advantages of the university. Convenient to these dormitories will be buildings for music, art, domestic sciences and a gymnasium, besides courts for tennis, basket ball and other open air games. It is probable that the number, size and equipment of these women's dormitories will surpass those of the men.

This plan takes account of the natural contour of the grounds, the present timber and the possibility of adding other floral and arboreal decorations which the deep rich soil of the site will produce. The place for each building will be designated, in some cases, perhaps, long before the department has been opened. As the university expands and department after department is added, there will be no need to tear up walks, cut trees and disfigure the landscape, though the increase of buildings and equipment, as is really the hope of the present designers, should go on till monuments shall have grown gray with age over the graves of the projectors of the movement.

As each building is needed it will fit into its place, and the network of cement walks, turf and tree-lined avenues and stately memorials will remain just as planned and laid out at first. The entire system will blend into a harmonious whole whose beauty and adaptability will become more and more apparent as the number of buildings increase and Nature in her annual rounds brings to perfection the work already begun so auspiciously by herself and the landscape artist, the architect and the great leaders at the head of this enterprise.

Of all men, the Methodist preacher should be deeply appreciative of this great prize now within our grasp. Here, with a great school unquestionably within our control, with funds in reach, if we will but make the effort necessary to raise them, we can establish a university of the first rank, put the stamp of Methodism upon it and even if the millions of the philanthropists should pass us by, in the fancied aversion of their donors to so-called "ecclesiastical interference," we can press on to success. Train our young men and women as we see fit, govern the university as we please, pension our professors when they are worn out in our service, and put our student body in vital touch with Christianity at whatever times of points we choose. This is our opportunity to put the impress of Methodism upon the civilization of all the Southwest, and, ultimately, to

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build an intellectual lighthouse for all regions beyond the Rio Grande and the Gulf.

Here, we hope to have in its entirety a theological school the superior of any yet founded in the history of all Methodism. Anything less will not meet the needs or fulfill the promise of the field. This school must be shaped to meet the wants of this, the most militant, section of our Church to-day. Our section of Methodism is unique in many phases of its life and spirit, and this our opening, by divine favor, to crystallize our ideals into their fullest realities.

We shall want the customary chairs of Systematic, Biblical and Practical Theology, the chairs of Church History, Hebrew, Greek, Oratory and Music, and Christian Sociology. Modern developments will not let us omit the chair of Sunday-school Work, and I think this could also be made to include special courses for training teachers for our Church schools in home and foreign lands, and we might call it a chair of Christian Pedagogy. Another subject which must be provided for is evangelism, to include a training in the matter and methods of missions, and I think a good title for such a chair would be "Missions and Evangelism." This last named suggestion may be premature, but not ahead of the need and value of the subject. A Church which has been and is so vitally and dominantly evangelistic in practice, methods and spirit certainly ought to express this characteristic in the training of her ministry. What a testimonial it would be to the world at large if, after we have a sufficient building fund to adequately begin the university, the Methodist preachers of the Southwest, out of their meagre salaries, would of themselves endow this chair! It would serve both as a memorial and a perpetuation of their labors.

But I intimated that this suggestion should be held back till the first need, which is for buildings and material equipment, is met. Let us not lose sight of this. As one of the Commissioners remarked, in substance: "The secret of the enterprise is locked up in the money question. Give us the money and we can do anything we please." The university needs from the start not less than \$500,000 given buildings, besides the \$300,000 given by Dallas. To this, as a beginning for an endowment, we should add at least \$1,000,000. Then, we may, with good grace, ask philanthropists to add their contributions. Whoever gives the bulk of the money will sooner or later want, if he does not demand and get, control of the university. We ought to have too much zeal, patriotism and self-respect to let others lead, or ask them to do more than we do.

At the first commencement that I ever attended at Georgetown, one afternoon during the series of exercises, a perspiring but enthusiastic crowd of people of all ages gathered in the open field that then marked the place where the main building now stands, and members of the Board of Trustees—called curators then—the faculty, the literary societies and others, took part in the ceremony of "breaking dirt" for the new building. At the close of the performance, a group of students drew together on the grounds to give "nine rahs for Regent Hyer," whose election to that office had just been announced. At my last visit, thirteen years later, another crowd of boys, and I am not sure but that some of them were my own "ex" students, gathered in the hall of that self-same building to give their cheers for another new president—Dr. Bishop. And they cheered just as lustily as we did in the dear, by-gone days! Looking at the magnificent plant now at Georgetown, and comparing it with the modest equipment of a dozen years ago, I am constrained to exclaim: "What hath God wrought!" And facing the future, with the same God as our guide, the same and yet stronger Methodism as our dependence, and to be led, and with the same loyal Methodism layman once more as our "new president," this time of the Southern Methodist University, I am moved to conclude that the pillars of cloud and of fire are again advancing, and the God of our Israel has commanded us once more to move confidently forward and possess the land!

### STAMFORD COLLEGE NEWS.

The fourth annual commencement exercises of Stamford College, held May 18-24, were entertaining, and were well attended. Large crowds of

students, visitors and Stamford people crowded the auditorium on every occasion. Rev. J. Sam Barcus delivered an inspiring address to the literary societies, Dr. H. A. Boaz preached the sermon to the graduates, and Rev. C. W. Hearon, of Big Spring, preached to the undergraduates. Wednesday morning, May 24, diplomas were awarded to the following: Joe Haymes, Munday; Bruce Holland, Moran; Carl Langford, Stamford; Oscar McCrary, Ferris; Esther Blacknall, Anson; Margaret Langford, Stamford; Irmadene Niece, Stamford; Josie Mae Griswold and Annie Miller, both of Stamford, received certificates in piano. Mr. Haymes, the valedictorian, delivered an excellent oration on "Tostoi: The Man and His Work." Mr. Haymes and Mr. McCrary are planning to attend Southwestern University next year.

Mr. Holland has accepted a position with the Stamford High School.

Despite the stringent financial conditions of West Texas, this was a very successful year for the college. Our enrollment reached 269, with an average attendance of 225. Then, too, we were equally fortunate in our relations with other colleges. Debates were held with Clarendon, Granbury and San Angelo Colleges, Stamford winning the first two by unanimous decisions, but losing the last. During the past year, also, the college became a member of the West Texas College League, which is composed of Granbury, John Tarleton, Howard Payne, San Angelo, Simmons and Stamford Colleges and the Briton Training School. Our base ball team on May 9 won the pennant by defeating Simmons College, which had tied with us for first place. Our record in basketball, tennis and track athletics have been almost as good, and we are planning to do great things in athletics in the following school year.

The faculty for the ensuing school year has been changed very slightly. The college will be run henceforth on the departmental plan. President J. T. Griswold, A. B., will have the Department of Philosophy and Bible; Mr. Hyder E. Rollins, A. B., English; Mr. Roger B. Weems, A. B., Greek and Latin; Miss Jessie L. Gray, A. B., A. M., Modern Languages; Mr. C. L. McDonald, Ph. B., Mathematics; Mr. M. L. Lefler, B. S., Science; Misses Pinkie Clark and Lula Satterfield, Sub-Academy. An instructor in History and Economics has not yet been elected. Mrs. Mattie D. Willis, a graduate of Baylor University and the Royal Conservatory of Music, Leipzig, Germany, will serve her fifth year as instructor in Piano and Harmony, and an assistant will be secured for her. A teacher of violin is also to be supplied. Miss Clem Richardson, a graduate of Southwestern University in Voice and Expression, will be instructor in Voice. Miss Rachel Cabe Sims, a graduate of, and former instructor in, the Curry School of Expression, Boston, will again head the Department of Expression. Miss Lela Garrett is instructor in Art. This constitutes the faculty, though there are various other administrative officers—a Business Manager, a bookkeeper, a housekeeper, chaperones and dormitory supervisors.

The May number of The Sphinx, the monthly magazine, has just appeared. In addition to its literary value, it is interesting for its pictures of (and comments on) the buildings, students' organizations and the faculty. Friends and former students may obtain copies of The Sphinx from Mr. W. S. Holland, of Stamford. On about June 15 an elegant catalogue, profusely illustrated, will be ready for distribution. This will be sent free to any one who requests it of President J. T. Griswold.

HYDER E. ROLLINS.

Do you know the art of giving the rosy sunset? I know aged pilgrims who long to feel a touch like that.

Don't take a case of the willies when a hoax is on. Just be good. Don't have moral fits.

Don't be so fussy about your life-plant. The electric plant is ponderous and powerful—but noiseless.

A man may read a time-table until he misses his train. So with all these patent rules on "How to Succeed."

Call off, old man. Take a mental inventory. If you don't, you'll hit the scrap pile, sure.

A battle-cry at the mouth of the cannon is far easier than to cover the lips when silence is demanded.

A premium on the head of the fellow who can listen to an opinion opposite to his own without going to pieces.



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#### SPLENDID EXAMPLE TO FOLLOW.

The First Baptist Church of this city on last Sunday held a meeting at their official board and unanimously passed a motion to release their pastor, Rev. George W. Truett, D. D., from further pastoral responsibility for the next three weeks and requested him to devote his time to the prohibition cause, and they agreed to pay all his expenses. Dr. Truett is the most popular preacher in the Baptist Church and he will throw himself head and heart into the campaign. And his work will count. The First Baptist Church people have done themselves credit in this act and the prohibition cause great good. We know two or three Methodist city congregations that ought to take the cue from the First Baptist Church and get busy also. No preacher can render the cause of God and of humanity a greater service than to devote the next two weeks to this great work. This is the supreme opportunity of a lifetime and it will never pass our way but this once. Let's get busy. On with the battle!

#### A TRIP THROUGH FANNIN COUNTY.

On Thursday of last week I left Dallas for Bonham to take in the District Conference and do some prohibition work. I went by way of Sherman and called between trains on Bishop Key. Found him in unusually good health and looking well. He is looking after the interests of the college in the absence of Mrs. Key, who is on a journey across the water for rest and recuperation. She will be back in time for the school work. The prospects for the college next year are most encouraging.

I reached Bonham in the afternoon. Found the District Conference there, but suspended for a prohibition rally at the opera house where Judge Poin-dexter was making a great speech to a large crowd of people. It was a strong presentation of the cause by a man of strong intellect and pointed utterance. The enthusiasm was at white heat. The conference permitted its committees to work the rest of the afternoon. At night another large audience gathered in the opera house and I addressed them on such features of the subject not treated by Judge Poin-dexter. Things are going our way in that section. Chairman Pritchett is greatly encouraged over the prospect.

I had delightful entertainment at the good home of Judge and Mrs. Ed Steeger. They are earnest members of our Church and warm-hearted people. It was good to be with them and to enjoy their whole-souled hospitality. Rev. J. B. Gober has the district in fine condition and there was a large attendance at the conference of the preachers and the laymen. Broth-

er Whiteside, the pastor, and his committee dispensed hospitality to all. He is a popular pastor and preacher and the Church is making progress. Bonham is a most excellent town and Methodism is strong and to the front. Many of the leading people are members of our Church.

Friday morning I took the train for Honey Grove to meet an engagement to speak at a picnic at McGraw's Chapel, midway between Honey Grove and Ladonia. I had quite a stay in the former place before going out, and a number of the good brethren showed me kind attention. They took me through their new Church building. It is one of the most attractive buildings I have seen. Much of the old material was used in its construction which reduced the cost of building; but it is new, up-to-date and modern throughout. It could not be reproduced for less than \$25,000. The foundation and part of the wall are of stone and the rest of pressed brick. It is solid and enduring. It is attractively furnished. The auditorium is complete in every particular. The windows and interior finish are exquisite. The Sunday-school is supplied with every facility. They evidently have a live man in charge of that department, for since they went into the new house last March the Sunday-school has increased in its enrollment to 450. Rev. C. Pugsley is the popular pastor and he seems to have captured the town. The new enterprise was begun under the ministry of Rev. O. S. Thomas, and very nearly finished before he left last fall; and what it lacked has been completed by the present pastor and his people. Honey Grove is surely to the front now in its Methodist enterprise. The people have done nobly and they are now prepared for a generation of aggressive work.

Through the courtesy of Brother Kebene, I was driven in an auto to the Chapel seven miles in the country. Found a great throng from all over the country already through with dinner and under the capacious pavilion waiting for the speech. There must have been more than 1,000 people present. I spoke to them for an hour and there was enthusiasm. Fannin County was the banner prohibition county in 1887, and they say that they are going to make every effort to lead in 1911. They have ground for their boast, from all indications. The same good brother in his auto ran me over to Ladonia, where I got the train back to Dallas. The dry sections of the State are becoming aroused.

G. C. R.

#### UP THE FORT WORTH AND DENVER.

Last Saturday I went up the Fort Worth and Denver Road and stopped at Bowie. On the way I met Rev. Ira M. Bryce, whom Bishop Mouzon has appointed to fill the vacancy at Bowie in place of Rev. O. T. Cooper, who in turn has been appointed to fill out the unexpired term of Dr. C. M. Bishop, at Wichita Falls. Dr. Bishop goes to the Regency of Southwestern University. Brother Cooper did a splendid work at Bowie and the people were loathe to give him up; but the authority of the Church put him at the larger place. Brother Bryce is a good preacher and pastor and will fill the bill. So will Brother Cooper at Wichita.

I spoke in the afternoon on the street to a large gathering of men from all parts of the county and I found the same response and enthusiasm there as at other places. That county will vote all right the 22nd. They are organized and hard at work. The ants are not doing much in our dry territory in so far as their movements are visible. They are sending "Facts" to them, but this sheet is doing our cause more good than it is theirs. It has stirred them up and put them to work. That Fort Worth powwow helped us wonderfully also. Their speakers refuse to divide time with us, and they are getting very small crowds to speak to.

After speaking, Dr. Greer, of Newport, an inland town fourteen miles

in the country and in the edge of Jack County, met me in an auto and drove me out there for Sunday. It is a place of some three hundred population, and Clay, Wise and Montague Counties, all corner near by. I was soon installed in the good home of Brother and Sister O. C. Wilkes, staunch members of our Church. In fact, it was this good brother who never ceased his efforts until he got me to visit that community. It was a delightful time I had with them, and a most enjoyable rest under their generous roof. What a pleasant and restful night I spent with them. We have no church building there but we have a good membership of one hundred. Had not the dry spell struck them, they would now have a church enterprise under way. But it will have to wait a while longer.

They have there a large and roomy pavilion for the use of all the denominations and this is the common meeting place for them. My coming had been well advertised, and on Sunday morning a great concourse of people filled the pavilion. They were there for twenty-five miles around. Dinner was served on the ground. I preached to them and we had an uplifting service. Everybody after the benediction was looked after. They had enough to meet the wants of half the county. At 3 o'clock they assembled for a prohibition address. Rev. Jno. E. Roach arrived and he estimated the crowd at twelve or fourteen hundred. We had a great meeting and good was done for the cause. Rev. R. L. Patterson, supplying the Bowie Mission, was present and made a brief address also. He is a strong and valuable man and doing a good work. This is the most enthusiastic audience I have yet addressed. It reached the high water mark in its interest. If the ants think our dry territory is satisfied with local option, they ought to have seen the demonstration at this meeting there in the corner of four dry counties.

That work is in the Post Oak Circuit, not the one that Bishop Keener wrote his book about in the long ago, but Post Oak Circuit in the Bowie District. It is a good charge, and Rev. E. H. Coburn is the pastor. These people think they have the right man in the right place and I agree with them. He was present at both services and had charge. He is a young man with strength of mind and persistence of purpose, and he is doing things in that charge. After speaking, a drive back over fourteen miles of sandy road brought me to Bowie, and after a rest till four the next morning, I was on the Denver and headed for the office to get out the Advocate for this week.

G. C. R.

#### A NEGRO SCHOOL TEACHER FOR THE SALOONS.

The State is supporting an extensive school at Prairie View for the benefit of our negro population. It is to them what the A. & M. College is for our white population. Thousands of dollars are appropriated out of the public funds for its maintenance. Professor E. L. Blackshire, is its president, and he is a negro of culture and executive ability, but he is making the mistake of his life in the present prohibition campaign. He has come out for the liquor shops and is doing his best to perpetuate them in Texas. Think of it! A negro standing for the best interests of his race, paid out of money secured from taxes paid by all the white people of the State, a man supposed to represent the highest aspirations and moral ideals of the negro race, coming out openly and boldly and espousing the interests of the saloons, the most inveterate enemy to the negro population of the South! It is absolutely astounding. The very fact that he occupies a position at the hands of the public is enough to require him to go quietly and cast his vote as he pleases; but the further fact that he, the appointed educational leader of his people along lines of intellectual development, has no more appreciation of the proprieties and rights of his position, is absolutely appalling!

What are we to expect of negroes when they are thus lead by a man like Blackshire to take sides with the most infamous institution that ever cursed either the negro or the white race?

We can only account for it on the ground that Governor Colquitt has stocked the Board of Trustees of this institution with strong anti-prohibitionists, and in order to hold his job under the present State administration, he has thus prostituted his position and outraged the moral sentiment of his own people and that of the best white people in Texas. Shame, shame, on the conduct of this man of whom so much more has been expected! We are sorry for him, sorry for the institution he misrepresents, and we are sorry for the race whose leader he is supposed to be! He has yoked up our great negro State school with the saloons of Texas!

#### WESLEY COLLEGE.

The conference members of the Board of Trustees of Wesley College met at the Publishing House, Dallas, at 2:00 p. m., June 29, and took the following action:

Resolved, 1. That we heartily commend the administration of Rev. S. M. Black as President, and note with pleasure that the attendance of pupils of college grade during the spring term just closed is the largest in the history of the school.

2. Recognizing and fully appreciating the loyalty of the people in Terrell to the institution, we learn with regret that the Local Executive Board has felt itself unable to provide equipment for the growing needs of the school.

3. Feeling that the necessity for continuing this school is imperative, we therefore declare ourselves ready to entertain adequate propositions from eligible locations within the bounds of the conference for the preservation of this institution.

4. That Revs. A. L. Andrews, C. A. Spragins, J. F. Pierce and S. M. Black be appointed a committee to conduct correspondence and receive bids for the location of the school.

#### World-Wide Kingdom

A memorial window in honor of John Bunyan has been placed in Westminster Abbey, and will be unveiled in the near future.

Miss Italla Garibaldi is the lay delegate from Italy to the General Conference of the Methodist Episcopal Church.

Bishop Hendrix delivered a series of lectures before the Colorado Sunday-school Conference at its recent session in Pueblo.

On the recent visit of Bishop Collins Denny to Oklahoma a rousing reception was given to him by our ladies in McAlester.

Rev. A. M. Brannon has been appointed pastor of Clinton Station, West Oklahoma Conference, by Bishop Denny.

Dr. J. O. Knott, for many years a prominent member of the Baltimore Conference, has withdrawn from the ministry of the Methodist Episcopal Church, South.

Bishop Jno. C. Kilgo is offered an elegant residence, built especially for him, on the Trinity College campus at Durham, N. C., and the earnest hope is expressed that he and his family will occupy it during life.

Dr. J. D. Simpson, President of the Birmingham (Ala.) College, has been appointed by Bishop Hoss presiding elder of Birmingham District to succeed Dr. F. P. Culver, elected President of Polytechnic College, Fort Worth, Texas.

Bishop O. P. and Mrs. Fitzgerald are at Monteagle, Tenn., where they will likely spend the summer. Mrs. Fitzgerald continues in feeble health, and it is hoped that their stay in the mountains will be of benefit to her as well as to our beloved Bishop.

Rev. George C. French, pastor of the Methodist Church at Durant, has been appointed presiding elder of the Ada District to succeed Rev. S. F. Goddard, who resigned to accept the presidency of a female college at Muskogee.

Bishop Murrab, one of our new Bishops, has been assigned the con-

ferences of China, Japan and Korea and will leave his home in Jackson, Miss., for the Orient about the middle of this month. During his absence Bishop Denny will have charge of his home conferences.

Prof. J. J. Tigert, President of the Kentucky Wesleyan College, has accepted the presidency of a college in New Mexico for the coming year. This will give him the benefit of Western life for his health and at the same time enable him to continue his educational work.

The Superannuate Endowment Fund of our Church, which now has reached \$183,000, yielded last year nearly \$6,000 interest. The sentiment in favor of this fund seems to be growing and it is hoped that the fund will increase at a more rapid rate than it has heretofore.

Rev. Dr. Frederick D. Power, known as "Garfield's pastor," having been pastor of the Vermont Avenue Christian Church, in Washington, when President Garfield attended it, and also conducted Garfield's funeral services, died at his home in Washington, June 14. He was 60 years old, and from 1881 to 1883 was Chaplain of the House of Representatives.

Dr. H. R. Withers, D. D., superannuate member of the Little Rock Conference since 1890, father-in-law to Rev. H. W. Brooks, Memphis Conference, and Rev. R. R. Moore, Little Rock Conference, and one of the brainiest men we have ever had had in Arkansas, died at the home of Brother Brooks, in Paris, Tenn., on the 7th ult. Dr. Withers was in many respects a remarkable man, always a good and lovable man.

The Galloway Memorial Hospital at Nashville seems to be in a better way of realization than at any time yet. Four acres have been recently given the hospital by the Vanderbilt Board, and \$52,000 has been contributed toward the half million necessary for the erection of the buildings. The buildings will occupy a part of the Peabody campus which has recently come into possession of the Vanderbilt trustees.

Dr. Albert E. Dunning retires from the active editorial control of The Congregationalist after twenty-two years of service, and will visit Japan and other foreign lands. His successor is Dr. Howard A. Bridgman, a graduate of Amherst College, and Yale Seminary, who has been managing editor of the paper since 1889, and who is known throughout the journalistic fraternity as a friendly and keen sympathetic observer of religious and social movements and a writer of clearness and force.

Rev. Franklin N. Parker, of Alexandria, La., the son of the late Bishop Parker, has been chosen to take the chair of Biblical literature in Trinity College, N. C. He delivered the Averá Bible lectures there during the past session and made a profound impression upon the college community, and upon all who heard him. This chair was made vacant by the resignation of Rev. J. C. Wooten, who re-entered the pastorate last December, and is now stationed at Grace Church, Wilmington.

Progress in the effort to relate more closely the boards of education of five denominations, Presbyterians, Northern and Southern Methodists, Friends and Congregationalists, is being made through the initiative of these organizations themselves. At a meeting of representatives of the executive boards in New York a number of papers were read by secretaries relating to such practical subjects as the number and location of denominational colleges, their true place in an educational scheme and their relation to State institutions. A permanent organization has been effected, with meetings to be held regularly in New York.

#### FACTS OF INTEREST

The second division of the American fleet is visiting Russian ports.

There are repeated rumors that the Royalists are gathering on the frontier of Portugal to attempt invasion.

The Cuban Legislature has abolished the teaching of English in the public schools on the ground of economy.

West Virginia has sued the estate of the late Senator S. B. Elkin for \$1,087,697.90 for escaped taxes.

Max Goldberg, a prominent Jew of San Francisco, has been appointed Police Commissioner of that city. Mayor McCarthy made the appointment because he expects Mr. Gold-



berg, who has given good service as Fire Commissioner, to shake up the police department which stands in need of the administration of an energetic man of the type of Mr. Goldberg.

The New York Senate passed the Grady bill requiring the name of the writer to be signed to every newspaper editorial.

The new Government of Mexico considers that the country has suffered by concessions granted to foreign investors, and promises a more rigid policy.

Spain is conducting military activities in Morocco to counteract the effect of the French expedition, and the feeling between the two countries is rather bitter.

The British Imperial Conference has decided that unless the Trans-Atlantic Cable Company lowers its rate it will be desirable to lay a Government cable between England and Canada.

James Proctor Knott, for many years a prominent member of Congress, and former Governor of Kentucky, died at his home in Lebanon, Ky., June 18, aged 81 years.

The Sheiks and other officials of the Mosque of Omar were sent under armed escort to Beirut for trial on charges of permitting the violation of the Mosque by British explorers.

Twenty-one banking companies in cities including New York, Boston, St. Louis and New Orleans have been merged under the name of the General Banking Company, with \$20,000,000 capital and \$5,000,000 in bonds.

Liquor dealers of Savannah, Ga., were considerably perturbed when they were notified by the Southern Express Company that it would refuse to receive the customary wet packages for shipment into various parts of the State after June 15.

The King of England has been presented with a young African rhinoceros. It arrived in London in time for the coronation. It is in excellent health, and is a little less than two years old. It came from British East Africa, accompanied by a native boy with whom it is on the friendliest terms and for whom it screams when separated.

Thirty-two business firms of Chicago and vicinity have established at Watrous, N. M., a sanatorium for the treatment of such of their employes as become victims of tuberculosis. It is the first institution of its kind in the United States, and speaks forcefully of the fact that the spirit of philanthropy is on the increase. Chicago has, in addition to this, the distinction of being the only one of our larger cities that has voted a special direct tax for establishing a sanatorium for consumptives.

The age limit at which a man may obtain employment in any department of the Erie Railroad is now 35 years. A strict order to that effect has been issued. A tall, well-developed, alert man called the other day at the freight claim department and asked for a clerical position. He was informed that there were several vacancies, but when he gave his age as 36 he was told that strict orders had been issued not to employ any person older than 35 years.

Postoffice Inspector George Pate is reported to have declared that the names of depositors in postal saving banks will be kept strictly secret, and that money placed in them will not be subject to attachment or other legal proceedings. Can it be that Uncle Sam is disposed to co-operate with our citizens in outwitting their creditors? Undoubtedly this law would furnish them with an easy opportuni-

ty to do this, but for the fact that the amount these institutions will receive from the same person is quite small. It is perhaps well enough to accord such exemption, since it is expected that these banks will be chiefly patronized by people whose earnings are meager.

The crown of England is a gold circle, set with diamonds, pearls, and other precious stones (of which there are said to be 3093), from which rise alternately four Maltese crosses and four fleurs-de-lis. From the tops of the crosses and four spring imperial arches, closing under a mound and cross. Besides the thousands of precious stones referred to above, the center of the diamond Maltese cross in front has the ruby said to have been given to the Black Prince by Don Pedro, King of Castile, after the battle of Navarrete, in 1367. This ruby was worn in the helmet of Henry V. at the battle of Agincourt, 1415. Underneath this ruby has recently been placed the second of the Stars of Africa (the oblong one). This diamond, together with the larger, egg-shaped one, can be taken out, and was often used by Queen Victoria as a brooch and pendant. Within the crown is a crimson velvet cap, with an ermine border.

At last the Senate has voted in favor of the direct election of its members. The majority of sixty-four to twenty-four by which the measure was adopted, after long and bitter debate, is an indication that since the last session the old guard has come to some appreciation of the state of the public mind. There was added to the measure the amendment of Senator Bristow of Kansas expressing the power of Federal regulation of Senatorial election by prescribing the manner in which they shall be called. The Democrats voted against this amendment, but finally voted for the measure as amended. Their fear of its being applied to the Southern States in their attitude toward the negro in politics was not sufficient to sustain them in opposition to the general principles. The amendment, however, may make more trouble in the House, though it would be good politics for the majority there to give the country with all speed the chance to control the Senate for which it has so long been eager.

How far the history of industrialism reaches back may be inferred from the recent discovery, which has awakened great interest in England, of a prehistoric lake village near Glastonbury, containing dwellings placed on mounds of clay raised above the level of the water, and housing various crude implements of manufacture by hand. The importance to those crude lake dwellers of their artificial village is shown by the fact that one of the mounds contains 300 tons of clay, all of which must have been dug from the surrounding hills and carried to the spot, at the cost of great labor, in boats. Under one mound was found the framework of a primitive loom, while a number of broken bone needles and bone splinters discovered in another mound led the explorers to think that the hillock may have been the site of an ancient needle factory. Very few human bones were found in the locality. A hint of aesthetic appreciation among the inhabitants was afforded by the finding of a blue glass bead, with a waving dark line running around it.

**DR. BRADFIELD ON PROHIBITION.**

Dr. W. D. Bradfield, pastor of the First Methodist Church of Austin, preached last Sunday morning on "The Liquor Traffic." He took for his text Matt. 7:20, "By their fruits ye shall know them." He said:

Our Savior in these words declares a simple and easy test of life. Men almost universally accept this test. It is axiomatic. The test is this: What men announce itself in what they do. We judge men every day by this principle. Not by their opinions, nor by their beliefs, nor by their professions, but by their actions. What men really are in their inner hidden lives, we say, announces itself in the acts of the outward life. "By their fruits ye shall know them." This is the fundamental test. Fruit is the unmistakable expression of life. Conduct is the sure test of character. The outward life which is seen is but the configuration of the inward life which is not seen. "Whatever exists in man's moral or intellectual nature naturally develops and manifests itself in the life."

This great principle is applicable to both individuals and institutions. And teaching both most men accept it. Government is judged by the character of its citizens; schools by their returns; physicians by their skill; soldiers by their fighting; creeds by the character of their votaries. A universal, sure, commonplace test of

men and of institutions we find in the beautiful and sane words of our Lord, "By their fruits ye shall know them."

There is another word to be said in these preliminary statements about this test. It is the final test, the only test that our Savior proposes at the great assize on the last day. "Fruit" is the test here, and "fruit" will be the test at the judgment bar of God. We shrink from this test here. It reveals that so much of our religion is mere beliefs and emotions which have not deeply rooted themselves in our lives and have no appreciable effect upon our outer conduct. We should shrink even more when we reflect that the only straight-edge God proposes to lay along side our lives at the judgment day is "By their fruits." The "blessed" are to enter in through the gates into the city on the last day because they gave meat to the hungry and drink to the thirsty; and the "cursed" are to depart into everlasting fire because in their inhumanity and selfishness they lacked the inner principle of the Christian life which manifests itself in the beautiful graces of a good life.

It was the opinion of my now sainted friend, whose pastor I was when his useful life came to a close, Judge N. W. Finley, of Dallas, that the temperance forces of our State should pitch their next fight against the saloon. He thought it was going too far to say men should not drink intoxicating liquors, but he said that the saloon no man could defend. Our leaders in the present contest have had the wisdom to pitch their battle on the line indicated by the great and good Webb Finley. The proposed amendment does not threaten with seizure the homes of our people to determine whether our citizens are making for their own use and drinking intoxicating liquors, but it proposes that the manufacture of intoxicating liquors for sale, barter or exchange, and the sale, barter or exchange of such liquors shall be prohibited in Texas. The amendment proposes that the legalized traffic in intoxicating liquors as now carried on in Texas shall stop. And at the very heart of the proposed change stands the question: Saloon or no saloon.

There is a species of fish in the Southern seas which when closely pursued emits a fluid which links the waters about it. Our friends on the other side of this question seem to possess an inexhaustible supply of coloring fluid. The day of wrath has come for the whiskey traffic in Texas and pursued by hosts of patriotic men and women the representatives of this unholy traffic have sought in every way to conceal the issue now before the people. They have taken the words dear to every patriotic heart, "local self-government," and said, "This is the issue. They have taken the words applicable only to good things, "regulation," "moderation," and said, "This is the issue. They have taken the word expressive of that which we most desire in our sobbing hearts, "peace," and said, "This is the issue. No, friends, the issue is, Saloon or no saloon. Shall the sale, barter or exchange of intoxicating liquors longer be legalized in Texas? Shall the manufacture of intoxicating liquors for sale or barter or exchange longer be legalized in Texas? This is the issue.

The monstrous character of the whiskey traffic is revealed when we apply our test, "By their fruits ye shall know them." The saloon in its appalling character emerges when we lay this straight-edge alongside of it. It will not avail for the guardians of the whiskey traffic to tell prohibitionists that they are found fighting against God in their warfare upon this monstrous business. It will not avail for our Governor to tell the preachers of Texas that this is not a moral question. The real, appalling character of the legalized whiskey traffic will appear when we subject it to the test given for men and institutions by the Son of God himself. You sing your siren song, "Peace," "moderation," "regulation," "local self-government," but I want to see the fruit of the monstrous traffic that hides its head while you sing. Fruit, fruit, I want to see the fruit! By its fruit we shall know infallibly, despite of what its apologists say, the real character of this awful traffic as dispensed in the open saloons of Texas.

(1) The whiskey traffic has built up a colossal business upon the weaknesses of men. Not less than one billion of dollars in this country are invested in the manufacture and sale of intoxicating liquors. There are more than 300,000 persons engaged in one way or another in this traffic. Upon what is this gigantic traffic builded? Upon the infirmities of men, upon the lowest and basest passions of men. What is it that impels the manufacturer and seller? Lust for private gain. What is it that drives the patrons to the bar? Thirst for drink. Upon these two passions is builded

the whole business. For the manufacturer and seller the larger the sales the larger their gain. Therefore they give themselves to the business of promoting drinking. They have abandoned themselves to the awful maxim, "Get money." This it is that pushes sales—that sells to the minor, that sells to the habitual drunkard, that sells on Sunday. It is this awful lust for gain that resists reforms, that defies the enforcement of law, that corrupts officials, that nominates candidates, that engineers legislation. Get money. Get it, though you make widows, orphans of children and devils of men. The twin passion at the bottom of this business is the thirst for drink. O the history of such thirst! It has benumbed the intellect, chilled the affections, stifled conscience, impaired the will. It has squandered private fortunes, destroyed homes, broken the hearts of wives and robbed children. It has pawned the wedding ring, bartered the shoes of little children, sold books from the library. It has wronged man, it has insulted God. It has impoverished the body, it has damned the soul. Upon these terrible weaknesses of men we have permitted the whiskey traffic to build its colossal business. These terrible passions we have permitted the whiskey traffic to capitalize in its lust for gold.

(2) The whiskey traffic is the social and political menace of our day. Entrenched in the base passions just mentioned the legalized saloon maintains a low standard of life, teaches toleration for corruption, breeds lawlessness, fosters gambling, is a seductive school of vice and is the very plague spot of our civilization.

Take the record of the saloons of your own capital city, and with all your boasted "regulation," "moderation" and "peace," of the two hundred murders and assaults to murder committed in Travis County within the past six years Major W. M. Walton estimates that four-fifths of them occurred in your saloons or are directly or indirectly traceable to your saloons. Annually some six hundred persons are arraigned in your police courts for drunkenness, or for crimes growing out of strong drink. Veritable schools of anarchy breeding contempt for the authority of laws are your saloons within ear-shot of our great university.

The four thousand saloons in Texas are everywhere the same schools of lawlessness, the four thousand proprietors of these saloons are everywhere defiant of law, the thousands of employes in these saloons are everywhere parties to this contempt for law. This army of law-breakers is everywhere inculcating the principle that law is the enemy of society, they are everywhere teaching the ignorant hordes from other lands that constantly pour into our cities that license is the genius of our institutions. Generations are growing up with contempt for authority in Government. The infection like deadly gangrene spreads.

Have you heard what the four thousand saloons of Texas have said to us in this campaign? They have said, "You can't enforce your prohibition if you vote it upon us. Interpreted in the light of their past history their "can't" means "shan't." They say we shan't enforce it. It is this threat to throw our Commonwealth into a state of anarchy that is alarming men everywhere. It is this threat that is bringing new recruits to our side every day. One of the great lawyers of Texas said to me recently that he was an anti until the Fort Worth convention, but that he became alarmed by the covert threat of lawlessness in that convention and will now vote for the overthrow of the saloon. Unless the leaders of anti-prohibition speedily avow their purpose to assist us in enforcing constitutional prohibition when we pass it, there will not be left enough men in their ranks of the type just spoken of to count on the 22nd day of July.

Senator Horace Chilton, with the vision of a seer, warned the saloons in 1887 that if they ever sought to dominate the politics of our State they must be destroyed. That day of attempted political domination has come in Texas. The saloons propose to hand out over their counters the offices of this State from that of Governor to that of Constable. And, certain it is, that with any serious division of our people upon other issues the four thousand saloons of Texas can give us our Governor and enough of our Representatives whose allegiance is to the saloon to defy and defeat the will of the majority at any time. Combined with other favor-seeking interests the saloon power in our State Government is even now monstrous and appalling.

(3) The whiskey traffic wastes the resources of our country. It not only requires us to spend a million dollars in Texas for the punishment of its crimes; it not only requires us to spend another million for the care of our demented and prisoners, but it

entails yet more enormous loss in the destruction of the personal wealth of our State. Where do you find the wealth of our State? You find it in our capacity to labor. Capital itself is only stored up labor. The wealth of this State and of every other State is in the strong arms, the steady nerves, the clear brain and the pure heart of our people. The liquor traffic recklessly wastes this wealth. The great business enterprises and the great labor unions of this country are therefore discouraging the traffic. Not upon philanthropic grounds, but upon the ground that the drinking man is a low-wage man, an unsafe man, an inefficient man. The fifty millions spent for liquor in Texas bring no return in strong manhood, but waste and deplete the capacity to labor and therefore are destructive of the highest wealth of the State and of the Nation. The only returns from the fifty millions are pauperism, crime, inefficiency, debauched citizenship and debased manhood.

By every token the liquor question is the great burning moral question of our times. The Supreme Courts of this country have so declared again and again. The Supreme Court of Kansas says: "It is still the prolific source of disease, misery, pauperism, vice and crime." The Supreme Court of South Carolina says: "We do not suppose there is a more potent factor in keeping up the necessity for asylums, penitentiaries and jails, and in producing pauperism and immorality throughout the entire country than liquor." The Supreme Court of the United States says: "We cannot shut out of view the fact, within the knowledge of all, that the public health, the public morals and the public safety may be endangered by the general use of intoxicating drinks." The Supreme Court of Indiana says: "Liquor in its nature is dangerous to the morals, good order, health and safety of the people." Like prophets of old the Supreme Judges of this Nation have denounced the liquor traffic as the prolific parent of immorality and crime.

And yet my friend, the Governor of Texas, despite the appalling history of this traffic and the decisions of the Supreme Judges of this Nation, before a great assemblage of people advises his pastor to refrain from preaching from his pulpit on this question upon the ground that it is a political and not a moral question. I now advise the Governor, and with the same publicity and with the same declarations of personal love, that his pastor cannot accede to his request. I tell him that the preachers of Texas cannot accede to his request. I tell him that he does not represent the Church of his sainted father and mother in those public declarations and in his present attitude toward this great question. I tell him that he, with his splendid ability, is the one man more than any other in Texas who stands between the saloons of Texas and their utter destruction. And I tell him that when the fires of his ambition have burned out and the eventide falls, then, if not now, he will recognize that of all his friends in this great crisis his pastor was the most loyal and loving.

Now, what shall we do with the liquor traffic? I say that the citizenship of Texas ought to proceed upon the principle that vice is to be prohibited. We have prohibited every other form of vice. The whiskey traffic, with its train of evils, can no more be regulated than murder, or theft, or gambling. Our attempted regulation hasn't regulated; our attempted restriction hasn't restricted. We attempted to regulate race track gambling. The attempt was abortive. Our so-called restriction and regulation have increased the sales of liquor until to-day for every man, woman and child in our Nation the average consumption of intoxicating liquors is twenty-three gallons. Our so-called regulation and restriction have increased the sales of liquor in this country to more than two billions of dollars. The saloon has stamped upon every restriction thrown about it. Abraham Lincoln, with prophetic words, said: "The liquor traffic is a cancer in society, eating out the vitals and threatening destruction, and all attempt to regulate it will not only prove abortive, but will aggravate the evil. There must be no more attempts to regulate the cancer. It must be eradicated, not a root left behind."

Men of Texas, regulation hasn't regulated; give us now by your free ballots a chance to show that prohibition will prohibit!

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# Epworth League Department

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### COMING LEAGUE MEETINGS.

(Send dates for publication to the League Editor.)  
 Lake Shore Assembly, Wichita Falls, July 24-31.  
 Texas State Encampment, Epworth-by-the-Sea, August 4-11.  
 State Sunday-school Institute, Epworth-by-the-Sea, August 12-19.

### SPECIAL TRAIN FOR EPWORTH.

The North Texas Conference Epworth League has officially selected the Katy as the route out of North Texas, and a special train will be arranged for to start from Dallas on the evening of August 2. Rev. J. J. Morgan, 325 South Marsalis Street, Dallas, has been selected as the general chairman on arrangements, and those interested in joining the Dallas contingent should address Dr. Morgan at once for full information.

Dallas will be largely represented this year. Miss Evelyn Wynn will head a delegation of fifteen from Grace Church; Miss Stella Nash will work up a party from Trinity Church; Miss Ruth Stewart, also of Trinity, will go down in advance with a party of friends; Miss Helen Cason will attend from Oak Cliff, and Dr. Morgan and his family will also be present. This is but the beginning here and a great crowd will eventually be worked up.

Now, let our North Texas Leaguers begin active preparations for this great event. There is no other encampment like our Texas one. The program this year is the best ever. The conditions at Epworth were never better. Remember the dates, August 3-20. G. W. T.

### NORTH TEXAS CONFERENCE EPWORTH LEAGUE.

Paper No. 1.

The North Texas Conference Epworth League opened its nineteenth annual session Thursday evening, June 18, 1911, in the Travis Street Methodist Church, Sherman, Texas. Up to the time of the night service Thursday, delegates from all parts of North Texas had registered and were assigned homes, when our records gave 139; this number being considerably large for the first evening and thus started the conference under most favorable auspices for a successful meeting. The service opened with the usual address of welcome, after which Rev. Geo. S. Sexton, of Dallas, preached, "Uncle George" gave principally a practical talk on missions and dealt with that subject in all of its phases. At the conclusion of the address those in attendance retired to the social rooms of the church in the basement where a reception took place. The room was beautifully decorated in the League colors, gold and white, and a large League emblem with the motto "All for Christ." In the center of the room were placed several large punch bowls, where members of the Junior League served the visitors. Special music and other refreshments of ice cream and cake added much to the entertainment.

The sunrise prayer-meeting was well attended Friday morning, led by O. L. Hamilton, of Lewisville. The morning prayer-meetings were especially helpful inasmuch as it better prepares us for the meeting to follow. At 8:45 the minutes of the 1910 session were read and adopted. Reports of Secretary-Treasurer, organization, etc., were heard, then the President, A. B. Hardin, delivered his annual address which will appear in the Era at an early date.

The Devotional Department of our Senior League, under the direction of

our most efficient First Vice-President, Ed S. Brown, of McKinney, rendered an excellent program; the first number being "Some Things We Have Neglected in the Devotional Department," by Rev. W. E. Thomas, of McKinney. Brother Thomas brought out some good points in his talk. "We fail to develop the prayer life of our Leaguers." "Must pray for something definite," and above all "the neglect to save souls." Miss Mary E. Capers, of Dallas, read a beautiful paper on "The Devotional Department of the Powerhouse of the League." In her remarks she said: "The Christian life is made up of worship and work." "Prayer, praise and thanksgiving." "Must witness for Jesus." "Powerhouse of League is hour of devotion." "The devotional must be cultivated as the flowers."

Bishop Key was called upon to favor us with a talk and the Bishop responded with these remarks: "I am getting old and feeble. My eyes are growing dim. I can't see you to recognize you, but my heart is as young for you as it ever was." Dr. J. E. Harrison made an address in the interest of Epworth. Stating that the board was raising funds for the erection of a home for the Texas Christian Advocate, and some one said, "Let's build a room in this home for Bishop Key." Immediately the suggestion was acted upon and the sum of \$112.50 was raised for this purpose. The Epworth Leaguers are a loyal band on finances. If we need money for anything we usually get it. The Bishop was made happy by this occasion.

This writing brings us up to Friday noon. The Junior Department was taken up in the afternoon by Mrs. Fred Mercer, Superintendent, which will appear in the next issue. L. W. B.

### A WORD FROM MISS CANNON.

Our good friend, Miss Sadie Cannon, well known throughout our North Texas League circles, sends us a very much appreciated communication this week, from which we have culled a few extracts of general import and which we know will be read with more than passing interest by her many friends over the State. It would be a gracious act if our Leaguers would remember Miss Cannon with a postcard shower, following the reading of this note, since she is, on account of ill health, much confined to her room these days. We have no truer worker in our ranks than Miss Cannon. She has contributed much to the success of the League work in Texas. This is her

#### Word of Greeting.

"The last Advocate lies crisp before me, bristling with good things, chiefest among them, in direct interest to me, is the report of the Sherman conference. The N. T. C. E. L. has been and ever will be dear to me. I would have been there had it not been prearranged that my sister should go. We both cannot leave our mother at once. I see from the report referred to and have heard from my sister, Jeannette, that this was a great conference, that it was active, alive and far-reaching in its effect. There is no organization of its kind like this one in the State. I believe it cannot be excelled anywhere. It is the very brain and sinew of the spiritual life for the young people of North Texas and the heart of League activities in Texas. This is not meant to be in disparagement of the State organization, and it is not. To speak of one is simply to include the other.

"I am here a few months, in San Antonio a few months and on summer trip a few weeks. So interest lags. I feel timid about pushing to the front when I really do no work. But my heart is in the work. The League page in the Advocate is always the first one I read. We're glad to have the conference meet next with us. I hope to be home from San Antonio by then. Of course that is a long time off for planning.

(MISS) SADIE CANNON.

Terrell, Texas."

### EDITOR SWEAT EXPLAINS.

Some time ago we had occasion to comment upon a report published in League Editor D. B. Sweat's department in the Florida Christian Advocate touching the election of a certain "man from Chicago" as President of the local chapter where he was at the time. We asked Brother Sweat to explain why Florida folks went so far for presidential timber. He replies. Read it. He thinks anyone, even in the Lone Star State, ought to understand the matter now. We do. The explanation in this instance is entirely lucid. We accept it without further discussion. But—we have one other query: Will Editor Sweat

tell us the circumstances surrounding the origin of the "Kissemee" chapter? We'll thank you to clear our mind of doubt, since if the same line of reasoning is followed as laid down in the Chicago incident there may be "something in a name." But, read the first explanation. Here it is:

#### The Explanation.

"Why, yes, Brother Thomasson, we can explain in a very few words so even a man from the Lone Star State can grasp it readily. You see they come to Florida from all parts of the country, and when we find a good man "among the stuff" we just pull him out and put him into harness at once. He soon becomes "one of our own crowd," and in a little while you cannot tell him from a native of this Land of Flowers. As to the "Oranges," of which you speak, just like sure enough oranges that grow on our trees, they are right up to the standard in looks as well as quality. Just come over some time and see for yourself."

### MEXICO NOTES.

Mexico Methodist.

One has had to be a little careful for whom he "hurrahed" in this city. A few days ago a man who was well under the influence of strong drink yelled out, "Hurrah for God!" He was not molested.

On the 17th of May Mrs. F. S. Onderdonk underwent an operation for appendicitis. It was entirely successful and she is now able to be about the light duties of the home. We appreciate the many words of sympathy that have reached us.

On May 31 Ruth Onderdonk returned home after a year's absence attending school at Coronal Institute, of San Marcos, Texas.

Even the crack of pistols and rifles gets common when one hears it for several days and nights successively.

Rev. Laurence Reynolds has returned from a visit to Osgood, Ind., where he went to see his father who was not expected to live. We are happy to know that he is now recovering.

### AFTER THE WAR, WHAT?

This is the question all are asking. Peace has been signed. The Government of General Diaz has been completely overthrown. It was a victory, not so much of arms as a universal public opinion. The new President, Mr. de la Barra, has taken the reins of government and is addressing himself with all energy to the affairs of the Nation. He is, from all appearances, making a good beginning, and is doing all within his power to carry out the spirit of the reform movement and we have heard no criticisms.

One of the great problems now is the disarming of the revolutionary army. This is a big task. These soldiers are slow to lay down their arms. They make the impression that they want to be sure that all they have demanded be executed. Some have returned to their homes. It is possible that many are waiting to line up around the pie counter and get what they feel should come to them. The purpose of the Government seems to be to utilize the best part of this army in the rural guards known as the rurales. The army is no longer to be formed of moral reprobates and the criminal class, but to be put on the volunteer basis and increase the pay so as to make it an object worth while.

The time for the general elections has not been set, but the new political parties are already being formed and there is hardly a doubt but that there will be a good number of candidates for the presidency. If the election should take place immediately, it appears to us that there would be no doubt but that Mr. Madero would be elected; but six months from now there is no telling what course things may take.

The Roman Catholic Church has announced its intention to have a candidate in the field. However unwise this may be, it is no surprise. It would be difficult for them to keep out of this, in as much as they go so much on earthly advantage in their religion. There are some who think they will sweep the country, but, when one reads the history and learns under what great odds the liberal party downed the Church party years ago when the latter had much more power than now, it is not a matter to excite alarm.

As the greater part of the people who are to enter this newly granted franchise of the free vote are in modest circumstances and are quite dependent on the wealthy for whom they work, it is easy to suppose that a great per cent of votes will be

directed by these men.

The war indemnity is being paid. amnesty for all political prisoners has been declared and is being carried out with all dispatch. The new Governors are taking their places. bandits are being put down and a feeling of general confidence is being experienced.

As we have indicated in the past, our duty is clear. There never was a time when the saving gospel of Christ was so needed. Our schools never had a brighter future or a more inviting field. We must take our place in the march of progress. We must help to elevate this people and in our schools we will have the opportunity to instill in the rising generation the high moral principles so indispensable to a true citizen.—Editor F. S. Onderdonk, in Mexico Methodist.

### THE IMPORTANCE OF THE THIRD DEPARTMENT.

The reason this Department is not more active is the failure to realize the importance of literary and social work conducted by Christian organizations among young people.

Former President Roosevelt has said that a book intended to be read must be readable. A department intended as a sphere of activities for young people should appeal to young people. We should first inquire, then, some of the characteristics which these people have and then we shall be able to determine what will appeal to them.

It will be generally conceded that young people are ambitious and fun-loving. Perhaps no two characteristics differentiate them more from older people. Something that appeals to their ambitions and to their desire for social pleasure is demanded. Does the Third Department of the League meet the requirements?

It must be conceded that an ambitious person, to advance himself much in this world, must have an adequate knowledge of the material with which he works. A bookkeeper must, of course, understand his system, and a merchant the buying and selling of goods. Everyone of us, however, has to deal with two elements more than the bookkeeper has to deal with his books or the merchant with his store. Those elements are language and men. To insure much success in any line, knowledge of them is demanded.

With a proper command of the English language I could now impress upon you the importance of its study in a sentence so concise and forceful you could never forget it. One, with a proper command of the language, easily persuades others to his way of thinking and will himself think along definite and logical lines. He speaks simply, pleasingly and effectively.

It is God's plan that the Christian should be perfect in his use of our only method of communication, as in all other equipment. The speakers and writers whose words we read in the Bible were masters of the language they used. Witness the poetry of the Psalms.

The literary department of the League, without going into its ramifications at this point, offers us an opportunity to improve ourselves in the use of the language we constantly speak and write. As we improve, we shall become more efficient in one of the greatest elements in the world and as we become more efficient in this field we should be raised to higher places.

The other element which we use so much and with which we come in contact at all times is humanity. Men must be studied and understood by anyone who would stand among them. Knowledge of how men will act under given conditions, an ability to classify men into groups, will enable a person to effect much of that which he pleases. He can do this in ways which will not injure his fellows or hurt their feelings.

A proper understanding of men will enable one to place himself, in a large measure, in another's position and be able to see himself, or the matter which is engaging his attention, as do others. To be able to do this is an almost invaluable asset. The same qualification enables one to appreciate situations in which others find themselves placed. We would be loth to render many harsh judgments perhaps if we understood men better.

The Bible emphasizes the importance also of the study of men. The methods used by Esther gives an illustration from the Old Testament: Christ himself did not depend upon his supernatural insight at all times to discern the thoughts or to foretell the trends of conduct of men. This knowledge of men was one of the characteristics that marked him especially. His powerful and beautiful language was another.

The Third Department is two-fold, the latter named branch, opportunity is given for throwing people together where they may observe each

other. Here is offered opportunities to study what characteristics of yours are pleasing to others and what method of entertainment is pleasing and beneficial to the majority.

We have taken up somewhat that might appeal to the ambitious tendencies of young people. That literary and social occasions satisfy their fun-loving spirit is most evident. It is almost an axiom that young men and women will have social functions. It is also a truism that the drift of these affairs, if left alone, is downstream. If, then, the atmosphere of these functions is to be Christian they should be under the supervision of Christian organizations of people. Sin has no monopoly on pleasure-giving entertainments. In fact, few, if any, pleasures that appeal to and develop cultured people are forbidden to Christians. The fun-loving spirit can also be satisfied by the League.

The methods available in this department are various. On the literary side a debate is a very interesting form of entertainment. The importance of debating can only be suggested. A brief reference to the autobiography of Benjamin Franklin will indicate a little of the importance he attaches to debating and the influence of his debating society upon himself. There are principles underlying debating which should not be overlooked or the exercise will resolve itself into an exchange of witty sallies or an effort to score as many points as possible. It should always be remembered that a question generally hinges on one pivotal point and that decided, the debate is won or lost.

If papers are prepared and read, they should first of all be interesting. In fact it is more desirable to make clear one characteristic of a writer than to attempt to cover a great deal of ground with generalizations. It is not the general, but the specific which is emphatic. One characteristic of Poe, such as his note of melancholy, of Longfellow, such as his note of Christian hope, will, if brought out, create a distinct impression.

Summarizing, then, the Third Department of the League should and does assume greater importance in our minds because it contributes toward a better command of the English language which we all have to use so much, and toward a better understanding of men and women with whom we are constantly thrown. It is especially adapted to meet the ambitions and fun-loving characteristics of young people. If this importance is impressed strongly enough upon the heads of the departments in this district, ways and means will suggest themselves. For methods of working in the department look close by. Never despise what is at hand. We must always begin where we are to make improvement and oftentimes the most valuable asset lies closest to us. The method of entertainment, therefore, which is nearest or most easy may be the most beneficial. It is, of course, an old axiom that all upward tendencies require effort, but the commonplace world has to be utilized by all of us in building for better things. He is most successful who has found the best way of utilizing the common things of his world. Others looking upon the same things may be unable to perceive their value—either singly or in combinations, but he who can do the most with the material he has at hand has made his success.

T. WESLEY HOOK.

Falfurrias, Texas.

A great many fires are caused by friction between a building and an insurance policy.

An empty carriage drove up to the gateway. A modern society fop and his friends got out.

At last, everything comes out of the ground, and somebody has to dig for it.

Don't be kidnapped. That is to say: Don't let somebody lug you off without a protest.

Subscribers who desire the Advocate discontinued must notify us at expiration, either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby. We adopted the plan of continuance at the request and for the accommodation of our subscribers, and they in turn must protect us by observing the rule which stands at the head of the first column on the eighth page.

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## RIDICULE, SATIRE, IRONY, SARCASM.

The four words are kin. Ridicule is such exposure of a person or jest at him as will cause laughter at his expense and chagrin. But it need not be ill-natured exposure or jest. Satire has an element of ill-nature in it. It is employed in matters of more serious import always. Ridicule may apply to trifling matters or grave concern. Irony is very keen and incisive ridicule, and its form is praise, while its spirit is censure. Sarcasm is by far the strongest word of the four and is usually unworthy to be used by any human being. All others may be employed justly in rebuking folly or injustice, but sarcasm means to tear, to rend, to lacerate, as if by the teeth of dogs. How rarely should it be used.

## ABOUT THE CONSTITUTION.

We have said that members of Congress are immune from arrest while Congress is in session, but there are offenses for which they may be arrested under any conditions. These are treason, felony and breach of peace. Can you define these three terms?

No man can hold office under the United States while he is a member of Congress. Bills for raising revenue must originate in the House because the House represents the people as a whole people, while the Senate represents the States as units. While the Senate cannot take the initiative legislatively, it may propose, or suggest or concur by means of amendments.

After a bill has properly passed by vote of both Houses it goes to the President of the United States who, if he approves it, will sign as such officer. If he disapproves it, he will return it, with his objections in writing, to the House where it originated, and this House must enter upon its journal these objections in detail, and then they may drop the matter or reconsider, with a view to passing the bill by a two-thirds majority, the other House also concurring with like vote, and it then becomes a law regardless of the President's veto. In such an event the vote is recorded, and each member's name is placed opposite his vote.

Congress may make laws for levying and collecting taxes, duties, imposts and excises. Taxes is money required for the Government, and is laid on properties, privileges and values, tangible and intangible, for paying the expenses of the Government. Duties and imposts are taxes on imported goods. Excises are inland taxes levied on special articles grown, manufactured or developed in our own country. The restriction in the Constitution about taxes is that they must be uniform, treating everybody alike. The Government pays its debt out of all moneys collected from all sources. Congress can borrow money for the use of the Government, and the United States becomes responsible.

## INCREASE OF HYDROPHOBIA.

Statistics from physicians in charge of Pasteur institutes in this country, and from men who have studied the question for the past ten years prove that hydrophobia is on the increase.

In Norway and Sweden the plan was adopted fifty years ago and over of muzzling all dogs. As a result there has not been a single case of hydrophobia in either of these countries for half a century. The same was done in Denmark and in England, and even in England where dogs are so numerous and highly valued there has seldom been a case of rabies.

In this country it can scarcely be doubted that the disease is alarmingly on the increase. Last year there were eight times as many cases as there was ten years ago. It is astonishing that dog owners and fanciers can continue to appeal to the authorities against muzzling the canines after all these acts have been shown.

## MEASLES FROM MICE.

That the lower animals do convey diseases to mankind can no longer be questioned. A hundred years ago the world would have seized by force and confined in prison any man who would have claimed that yellow fever was an infection from the mosquito.

A noted physician recently declared that rats are far more dangerous than snakes. Even canary birds have come in for their share of blame for spreading disease. Cats and dogs also class in the same category. The bubonic plague has been traced to rats. Likewise the prevalence of measles has often been coincident with prevalence of mice.

Recent investigations have demonstrated the truth that mice do transmit directly and indirectly the measles and probably other ailments. Not only has the fact been proven by cur-

rent events, but by past history. During the war soldiers who slept on straw from barn or other places inhabited by mice often took the measles.

In 1862 Dr. Salisbury, of Newark, Ohio, called attention to the fact that he had obtained from common wheat straw certain fungi, which when introduced into the human body produced a disease identical with measles. Also that inoculation with the spores of this fungi made the person immune to measles.

From 1892 to 1895, in Thessaly, Scotland and Russia, there was a veritable pestilence of mice. In 1893 in Scotland, during a mouse plague, the measles raged, often in a virulent form, and the number of deaths was greater than at any previous time under like conditions.

## A RAILROAD TO MECCA.

Pilgrims seeking the Shrine of Mecca no longer have to make the whole journey by land and on foot. The Turkish government has built a railroad from Damascus on the lower East end of the Mediterranean to Mecca near the lower East end of the Red Sea.

The Mohammedans have preserved for hundreds of years a reverence for their holy city, and they make their pilgrimages just as the Jews once did to Jerusalem. Mecca is the capital of Arabia, and the birth-place of Mahomet. Following the sandy valley it is seventy miles from the Red Sea.

Mecca passed into the hands of the Turks in 1517. It is governed by an official appointee of the Sultan, known as "the sheriff." Its population is about fifty thousand. This officer is chosen for among the descendants of Mahomet by the people.

## MINT.

Gold was discovered in California, in 1849, and in Colorado, in 1858. These discoveries carried a tide of immigration into these sections of country. The Denver mint was established by act of Congress in 1862, and was opened for business in 1863. The total cost of all buildings is about a million dollars.

Minting money is not a modern thing. In ancient times iron and copper were used. There was a double idea in the use of iron; first, that it was abundant and cheap, and second, that its weight prevented thieves from taking any great sum. However, genuine minting establishments under the direction of government as we now have them began in England where mints were established in almost every country.

In our country there are mints at Philadelphia, established in 1792, and

at San Francisco, established in 1853, and at New Orleans, established in 1835, and in Denver. There was one established in Carson City, Nev., in 1869, but it has been discontinued since 1893. The mint in San Francisco was built to withstand seismic upheavals, and it was the only building for many blocks that escaped, when the earthquake occurred in April, 1906.

The Denver mint is new, that is, it has been built recently, or rather it has been built anew. It is of granite. It is strictly fire-proof, the inner walls, floors, ceilings, etc., being of steel. There are five stories, three above ground and two beneath. It has all the modern machinery for assaying, coining, etc. The building is 175 feet long by 100 deep.

In making coin the metal is first melted and cast into bars. Then a sufficient amount of alloy is melted with it to harden it, one part alloy to nine parts pure metal. In making the metal into bars it is run between rollers, gold going through ten times and silver eight times. From the strips the blank coins are cut. Then by means of a steel punch they are stamped, then weighed carefully. The coining presses coin about 100 pieces per minute. Absolute exactness may be impossible, but for gold there must not be a variation of over one-hundredth part of an ounce to \$5000. If it varies more than that the coins are recast. Silver is thus graded at not exceeding two-hundredths of an ounce to \$1000.

Assaying for private persons is done. Coin not current or mutilated is received and recast. Over thirty-six million dollars worth of foreign gold bullion was received at this mint during the last year. Coinage in pieces during 1906 was approximately as follows: Gold: Double eagles, \$30,000,000; Eagles, \$15,000,000; half eagles, \$7,000,000; quarter eagles, \$3,500,000. Silver: Half-dollars, \$800,000; quarter-dollars, \$1,000,000; dimes, \$1,000,000. The larger amounts in smaller coins is for convenience of change in our commerce. These figures are for the whole United States. The mint at Denver cost about \$200,000, and for all the mints about \$1,500,000.

## CREMATING A KING.

Siam is a kingdom in southeastern Asia, about 200,000 square miles and five millions of people. The religion is Buddhism. Last October King Chulalongkorn died. The body was at once placed in a sitting posture in a copper casket which was enclosed in another casket of gold.

The Siamese do not believe a person is really dead until after a week of religious service. The body was placed on a special altar in the palace. Here it lay in state for six months. Buddhist services were held at this altar every day. Temporary buildings were erected in which the king was to be cremated. These buildings are not burned in the cremation, but are torn down immediately afterwards. It has been customary to expend large sums of money in preparation for the crema-

tion, but the king requested that while he wished such expenditures as became his high position, he did not wish any money squandered and that he wanted all excess money distributed wisely to the living. His request was granted, though much money was spent in the ceremony incident to the cremation.

The building erected for the cremation was 38 feet square and the top of its spire was 240 feet high. The city of Bangkok, the capital, and all the country round about turned out to the ceremony. Everybody was dressed in white, as this is the historic national mourning color. The funeral car was drawn by 220 footmen, and these were clad in scarlet. Certain orders and officials and visitors were dressed in colors, but the prevailing dress was pure white.

In the procession was the new king, the former king's brother. The new king is high priest of Buddhism. As he passed along in the procession he held in his hands long strands of white ribbon that connected with the casket so that over the ribbons might pass holy influence from him to the dead. The golden casket is removed before the cremation, and one of sandal wood is substituted for the flames. The ashes of the king's body are preserved in a golden casket.

## THE HIGH SCHOOL GRADUATION.

Every year we have in every town in the country a class of graduates from our high schools. Well enough it is to graduate, and diplomas are always worth while, for they often evidence scholarship and character.

But there is another side to this question. The growing and increasing fads that attach to graduation are not always commendable. For instance, there is almost a mad tendency to make the graduation occasion a kind of show day, not a show of scholarship or other attainments, but of fine dresses, broad ribbons, flower-wreaths, swell accessories, carriages, bunting and various incidentals that have come to be idols in the religion of education.

That a certain dignity may be imparted to an occasion by attention to a reasonable amount of special-day appurtenances may be true, but when we sink the occasion into a grandstand display of mere style and fashion, fads and fanfare, we have robbed the whole idea of its original and only genuine consideration. So wild has become the craze for dress and gewgaw, spectacular display and external dazzle that the cost for each individual in the class is forbidding to many who are poorer and who for pride's sake shrink from graduation day as an impossible thing. Not impossible in mental and moral attainment, but impossible because the bills are so heavy they cannot meet them.

Recently a census was taken of twenty-five schools in this country, and the average cost for special clothes, photos, flowers, music and other accessories was more than \$35



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for each boy, and over \$58 for each girl. It is also reported from reliable statistics on the subject that many poorer pupils feign illness and drop out of school, preferring to lose the honor of graduation and the possession of the diploma rather than face the occasion where they cannot financially cope with the "game." If law exist for the protection of the weak, then there ought to be a legal regulation of such occasions that will reduce the outward display to a minimum in cost and trouble, and exalt the real issue to its highest possibility. Privately every boy and every girl have the right to spend their earnings as they please, being personally responsible for the wise or unwise use of what God has permitted them to possess, but those who are abundantly able to provide all the demands of modern melodramatic state occasions ought not to inflict the impossible task upon those who have a hard struggle to maintain existence and get through college.

A country can never be greater than her sons.

## Better Than Spanking

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child; the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulty day or night.

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**THE WOMAN'S DEPARTMENT**

All communications in the interest of the Woman's Foreign Mission Society and the Woman's Home Mission Society should be sent to Mrs. Milton Ragland, care Texas Christian Advocate, Dallas, Texas.

**NORTHWEST TEXAS CONFERENCE MEETS.**

The first annual meeting of the old, but very new Northwest Texas Conference is now a matter of history.

This meeting was held in Childress, Texas, June 10-14, with something like one hundred and fifty delegates and visitors present, and was a memorable meeting, not only because it was the first since the division, but it was the very first joint meeting of the Home and Foreign Societies.

We had truly caught the notes of progress and were quite alive to the times, so from the first devotional service unification was the watchword.

The Northwest Texas Conference maintained its old reputation of never doing anything by halves, so we claim the distinction of being the first conference to have a complete unification even to an equal division of dues and pledges. This measure adopted was very gratifying to our beloved Council President, Miss Bennett.

These annual meetings are always a source of great inspiration but this one proved more helpful than previous meetings, as we had with us Miss Bennett, whose wise council was so profitable and her soul-stirring addresses on missions at home and abroad, gave us a clearer conception of the world's great needs along these lines, and laid a personal responsibility and obligation on each individual, and the memories of these addresses will long remain in our minds and hearts influencing for good the future course of our lives.

I think I voice the feelings of all present, in saying we left this meeting with a grander, loftier, holier conception of our duties to our fellow-men and a greater determination to reconsecrate our lives to the Master's service.

Time and space forbid mention of each part on the program, but we cannot pass without comment on the message of our Presidents, Mesdames Woodward and Griswold. We feel especially fortunate in the possession of these leaders and not until this meeting, did we realize how strong a temperance advocate was Mrs. Griswold, who took occasion to make an earnest plea for a greater and a grander independence than any Texas has yet known. Freedom from the saloon evil; this not only interested the members of our conference, but caught the attention of the public in general, and we hope, at an early date, to reproduce these two addresses through the columns of the Advocate.

Beginning the sessions with a Saturday evening program was an unusual feature of this meeting, but after a Sabbath rest and prayerful meditation we were better prepared to enter upon the arduous duties of the succeeding days and, just here, let me say I have never attended a meeting where business was transacted with such order, accuracy and speed. Everything moved smoothly along as though we were not a new and unorganized conference with many new and puzzling questions to be judiciously decided. But how could things move otherwise with such leaders as Mesdames Rollins, Stevens and other faithful and efficient officers to assist our Presidents. The lives of these women are a constant inspiration to those of us who love the cause.

Sunday morning the annual sermon was delivered by Dr. S. A. Barnes, presiding elder of the Abilene District. Choosing his text from Matt. 26:13. We listened to a most eloquent and impressive sermon feeling that our work met divine approval and was indeed crowned with a halo of new glory.

Besides having Miss Bennett as an honored guest, we had with us Miss Abbott of Mission Home and Training School, Dallas; Miss Mittie Sheldon, who soon sails for China, her recently appointed field of labor; Miss Ida Stevens deaconess at Fort Worth; and a representative from each of the Training Schools, Miss Wynn from Scarritt and Miss Barnes from Nashville. All contributed to the success of the young people's rally on Sunday evening, and the ministry of intercession at the noon hours during the conference sessions.

Monday morning Mrs. Persons struck the key note when she chose as a scripture lesson the fifth chapter of Luke, and "Launch out into the deep" was later chosen as our conference motto.

Miss Bennett explained at length the constitution recommended for united societies, and then urged an aggressive campaign for new members and new subscribers to our paper, calling on district secretaries, societies and individuals to pledge to secure new subscribers; the members realizing the good resulting from reading, pledged liberally to the support of them.

We would love to have space to

bring to our readers the many helpful lessons we learned, the feast of reason and the flow of soul we enjoyed, the many resolutions adopted, etc., but we can only admonish you to attend the next annual meeting to be held in Colorado City, and then where ever possible, attend your district meetings to catch the echoes from this, one of the grandest and most enthusiastic meetings of the Northwest Texas Conference.

The closing session was the most spiritual meeting it was ever my pleasure to attend. The newly elected President, Mrs. D. L. Stevens, was asked to give marching orders for the ensuing year. She came forward with open Bible and that impressive, deeply consecrated and earnest manner so characteristic of her, whom we delight to honor, gave the following Scriptures with such beautiful applications to our daily life: "Lord what wilt thou have me to do;" then Matt. 26:29 and Eccl. 9:10 closing with Phil. 4:13 begging each individual to carry out these orders of the conference with faith, love and prayer.

Then followed a real Methodist experience meeting closing with all kneeling around the altar in a prayer of reconsecration, and "Nearer My God, to Thee" sung on bended knee.

The officers elected for the ensuing year were: President, Mrs. D. L. Stevens, Anson; First Vice-President, Mrs. Bonner, Stamford; Second Vice-President, Mrs. Woodward, Abilene; Third Vice-President, Mrs. Otis True-love, Amarillo; Fourth Vice-President, Mrs. Griswold, Stamford; Corresponding Secretary, Home Department, Mrs. N. G. Rollins, Aspermont; Corresponding Secretary, Foreign Department, Mrs. Bullock, Hereford; Recording Secretary, Mrs. Barton, Clarendon; Treasurer, Mrs. Geo. Barcus, Hereford; Press Superintendent, Mrs. Lee Permlinter, Big Spring; Superintendent Supplies, Mrs. A. J. Paine Colorado.

District Secretaries.—Abilene, Mrs. McGahey; Amarillo, Mrs. P. L. Persons; Colorado, Mrs. C. C. Blanford; Big Spring, Mrs. Fox Stripling; Clarendon, Mrs. J. B. Camp; Hamlin, Mrs. McCollum; Stamford, Mrs. J. B. Smith; Plainview, Mrs. Kimbro; Vernon, Mrs. A. T. Culbertson.

Right royally did Childress entertain her guests and the time for our departure came all too soon. The memories of our pleasant visit, the friendships formed, the hospitable homes thrown open to our comfort and enjoyment made this a most memorable occasion and will linger with us as the fragrance of a beautiful flower, as we travel the dusty highway of life.

MRS. LEE PERMLINTER, Press Supt. N. W. Texas Conference.

**TO THE THIRD VICE-PRESIDENTS OF THE AUXILIARIES OF THE WOMAN'S HOME MISSION SOCIETY OF THE TEXAS CONFERENCE.**

Quite a number of you have written me for literature pertaining to the work of this department. I regret very much that at present I have none. Mrs. Call, our Conference Corresponding Secretary, writes me that she is expected to order the literature and will send me that intended for this department as soon as she receives it. When it reaches my hands I will be glad to send it to you.

MRS. O. T. HOTCHKISS, Third V.-P. Tx. Conf. W. H. M. S.

**REPORT N. W. TEX. CONF. H. M. SOCIETY.**

A great many reports came in too late for this quarter. The report had been made, the money sent away and the conference books closed for the quarter. Swell increase next quarter's report, however. With this last report I sever my connection as Treasurer of the Northwest Texas Conference. The work, thought at times heavy, has been very pleasant in many ways and it is with a feeling of sadness that I have made this last report. The books of the conference have been so long on my desk that it seems like parting with a loved one, but I shall try as faithfully to discharge the duties of the new office which has been placed upon me as I did the duties of the one I am just leaving. Your reports and money hereafter are to be sent to Mrs. Geo. W. Barcus, Hereford Texas, your new Treasurer. I trust that she will receive the loving encouragement in this work which has always been given me by the women of our conference. Am sure she will, because the women of this conference have ever been loyal to those they have placed in office.

Hoping, trusting and praying that this year will be a far greater one

than last and expecting the blessings of God upon the work to which he has called us, I am, lovingly,  
MRS. D. L. STEPHENS,  
Anson, Texas.

**REPORT OF NORTHWEST TEXAS CONFERENCE FOR QUARTER ENDING JUNE 15, 1911.**

Receipts.

Dues	\$ 692.35
Baby roll	17.55
Baby mite boxes	25.31
Brigades	12.28
Deaconess School	1.25
Retirement fund	12.80
General fund	135.70
50 per cent dues returned	631.96
Year Books	1.65
Minutes	53.35
Denton Dormitory	25.00
Thurber	5.00
Expense	55.40
Total	\$1669.60

Disbursed.

By Clerk to General Treasurer	\$ 897.24
By Denton Dormitory	250.00
By Denton Dormitory	25.00
By annual expenses	368.05
By Thurber	5.00
By discrepancy in Minter money	2.00
By conference books	3.00
By telegrams annual meeting	.55
By Corpus Christi building	25.00
By Deaconess School	20.00
By Board Delegates	100.00
Total	\$1695.64

In bank March 15, 1911	\$ 855.53
Deposits	1669.60
Interest	5.60
Total receipts	\$2530.73
Total disbursed	1695.84

Money on hand June 15, 1911. \$ 834.89

Itemized Bank Account.

Permanent D. S.	\$ 500.00
Deaconess School	169.95
Minutes	53.35
Dues	111.59
Total in bank	\$ 834.89

Local Work.

Supplies	\$ 257.65
Needy	132.58
Parsonages	1855.23
Churches	1761.53
Total local	\$4006.99
Total conference	1669.60

Grand total	\$5676.50
In bank	\$ 834.89
50 per cent dues ret	346.17
Total in Bank	\$1181.06

Now in Bank.

Per Deaconess School	\$ 500.00
Deaconess School	169.95
Minutes	53.35
Dues	457.76
In bank	\$1181.06

**NOTICE, PRESS SUPERINTENDENTS, WEST TEXAS CONFERENCE.**

Bulletins for the Home Department for July, have been mailed. Through mistake the Foreign Bulletins were sent the Corresponding Secretary, Mrs. M. Y. Stokes, who to save postage, mailed to auxiliary corresponding secretaries with other literature. Hereafter, both bulletins will be sent together excepting in those auxiliaries not united. Make every effort to present these with good missionary items, culled from voice. We shall get out a West Texas Bulletin or news letter, provided enough material comes in. Press superintendents, please send in an account of auxiliary news and plans. Get busy, auxiliaries, so your society can make a creditable write up. It is expedient, if any changes of office are made in this department, and more especially so where auxiliaries write that notification be given at once.

With the sending of the August Bulletins will be sent quarterly report blanks and letter explaining fully the duties of this office. In the meantime, keep your society posted along missionary lines and in turn post your auxiliary before the public. Address in communication per touring to this department.

MRS. REX B. WILKES, County Press Superintendent, Llano, Texas.

**A CHALLENGE.**

Several times of late I have heard it reported by a certain man in the bounds of the Corsicana District that there is an anti-prohibitionist among the pastors. Now, I hereby serve notice upon said gentleman that such is not the case, and I defy him or anybody else to produce the man. Trot him out forthwith!

C. H. BUCHANAN, Mexia, Texas.

**THE WHITE ROCK CAMP-MEETING.**

All who are interested in the annual camp-meeting located at Alpa, in Dallas County, are hereby notified that the meeting will begin on Tuesday night of August 8, 1911.

If we are correctly informed, the meeting is under the control of the following charges, namely: Dallas and Cochran's Chapel, in the Dallas District.

Plano Station—Carrollton and Farmers Branch, and the Renner Circuit in the McKinney District.

Inasmuch as this is a joint meeting, all the pastors and their people are urgently requested to come and help in the services.

Now, brethren, in the name of our holy religion and the Church to which we all belong, let us have nothing on exhibition but a consuming desire to help some one to Christ, and have our spiritual strength renewed.

Will our presence be a contribution to that success of the meeting, or will it be a hindrance? It will be one or the other. Which?

We want it distinctly understood that this camp-meeting is not merely for recreation and a good time socially, but a time for serious heart-searching and prayer.

It may be that we preachers do not think we need advice, but suffer a word from one in an humble place. If you have any "entertaining" sermons, in the name of the Lord, I beg you, leave them at home. But if you have some "heart-searching," "soul-stirring" sermons, bring them with you. They will be needed.

Whatever may be your means of conveyance, you should have a "reserved seat" for the Master. Bring him with you. If you have children or friends that are unsaved, bring them and camp on the ground with them.

Let me name the preachers upon whom the burden of this meeting rest: Rev. J. M. Peterson, presiding elder Dallas District; Rev. C. A. Spragens, presiding elder McKinney District; Dr. G. M. Gibson, First Church, Dallas; Rev. C. B. Fladger, Plano Station; Rev. J. F. Sherwood, Cochran's Chapel; Rev. M. C. Dobbs, Carrollton and Farmers Branch; J. P. Humphrey, Renner Circuit.

And now we are going to extend a special invitation to the editor of the Advocate. Come over, Doctor; by that time we will have cleaned the saloons out of Texas, and you shall have a rest.

J. P. HUMPHREYS, Renner, Texas.

**AN ENDORSEMENT.**

I wish to give my unqualified endorsement of Brother G. S. Wyatt's article in the Texas Advocate of June 29. The whole article has the right ring as it appears to me, but just now the thing needing most quickly to be done is to show "Oscar" the way out at the back door of the Methodist Church. When this is done a long step will have been taken toward other much-needed reforms.

J. M. ARMSTRONG, Dunn, Texas, June 30, 1911.

Are you facing the wrong way?

Do you really know what it means to be a friend? Just be a real one once, and you'll have friends.

Are you facing the wrong way? A man who hoards his wealth and does not enjoy it is like a beast that carries a load of gold and feeds on thorns.

**MRS. LARAMORE TELLS TROUBLES**

**Lady in Goodwater Describes Her Distressing Experience and Tells How She Was Finally Relieved.**

Goodwater, Mo.—"Ever since I was a little girl," says Mrs. Riley Laramore, "I was a great sufferer from dyspepsia. I suffered misery after eating, and had terrible heartburn.

I thought I had to suffer this way as long as I lived, but when I began to take Theodor's Black-Draught, in small doses, every night, the heartburn was all gone in a few days, and I could eat without distress.

I took two small packages in all, and although that was some time ago, the dyspepsia has not returned.

I speak a good word for Theodor's Black-Draught whenever I have the opportunity."

If eating causes distress, we urge you to try Theodor's Black-Draught. It cleanses the system, helps the stomach to digest its food, regulates the bowels, and stimulates the liver.

It acts gently and is without bad after-effects. Try it. Price 25c.

**MARRIAGES.**

Howard-Smith.—At the Methodist Church at Roscoe, July 5, 1911, 8:30 p. m., Mr. Will E. Howard and Miss Euphie Smith, all of Roscoe, Rev. J. W. Smith officiating.

McCluney-Westbrook.—At the residence of the bride's father, nine miles northwest of Kerens, 2:30 p. m., June 29, 1911, Mr. C. W. McCluney, of Tishomingo Okla., and Miss Hallie Westbrook, Rev. G. W. Kincheloe officiating.

Ward-Everitt.—At the home of Rev. J. F. Everitt, near Italy Springs, Van Zandt County, Texas, June 25, 1911, 5 p. m., Mr. W. A. West and Miss Dora Everitt, all of the Rust community, Rev. J. F. Everitt officiating.

Worthy-McCauley.—At the residence of the bride's father, J. W. McCauley, at Roscoe, Texas, June 21, 1911, Mr. Edward J. Worthy and Miss Vesta McCauley, Rev. J. W. Smith officiating.


Luker-Smith.—At the Methodist church at Chireno, Texas, June 14, 1911, Rev. Frank E. Luker and Miss Winnie Davis Smith, Rev. J. B. Luker officiating.

Brown-Jackson.—At the home of the bride's mother, near Brownsboro, June 22, 1911, Mr. J. A. Brown and Mrs. Fannie Jackson, Rev. J. B. Luker officiating.

## Nearly 2000 Feet

PERHAPS it doesn't strike you that on our line to St. Louis, in the Ozarks, we reach this elevation. At Rogers, Winslow and other points, the elevation assures pleasant days and cool nights. Not far on our double daily trains. Good accommodations can be had at reasonable prices. Write for booklet.

**C. W. STRAIN, G. P. A., Fort Worth**



July 6, 1911.

NOTES

The full both the meet at June. Th assembly mittes w rangement success of

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VIEW OF THE COLONNADE FROM THE LAKE WICHITA FALLS, TEXAS.



The latter part of this month, from all over North and Northwest Texas, as well as Southern Oklahoma, will gather the clans—representatives of the young life of our great Church. The place is Lake Wichita. In the cooling breeze of this large inland lake, the refreshing nights in an altitude of a thousand feet, under the inspiration of the spiritual and intellectual feast, our young Methodism will return home better fitted for life's great duties.

NOTES ABOUT LAKE SHORE ASSEMBLY.

The full committee of trustees from both the conferences were called to meet at Wichita Falls the 29th of June. The matters pertaining to the assembly were gone over, local committees were appointed and other arrangements made looking toward the success of the encampment.

The program is complete and ready for publication. The program committee has labored faithfully, with Dr. Bishop as chairman, and deserves special commendation for their faithful and efficient labors. It will be difficult to find a better program. While it will especially appeal to Methodist people, it will also appeal to the general public. Dr. Bishop leaves for Georgetown this week, but he will retain the active place on the Board of Trustees for the assembly.

Great interest will be taken in the lectures of Henry Frederick Cope, D. D., Ph. D., of Chicago University. He is one of the greatest men on the American platform; to hear him will be one of the privileges of the assembly. Sam Steel, D. D., will be heard twice, Bishop Hoss, twice, and Bishop Atkins twice. The Southwestern University Quartet is said to be one of the very best this great institution has ever put out. They will spend the entire time with us. Bishop Hoss' lecture on Methodism will be worth the coming to hear it. We hope to have four of our Bishops in attendance. Mr. Curry will lead the service.

Mr. M. L. Leffer, a professor in the Stamford College, has been employed by the trustees, and is on the ground, to act as local manager of the assembly. He should be addressed in the interest of all matters about the assembly. Write him for reservation in the hotel, about tents, cottages or anything else you wish to know. If you want to engage a room at a hotel or to secure a tent or a cottage, remit him \$2.50 and this will be credited on your account at the assembly. Mr. M. L. Leffer may be addressed at Wichita Falls, City Hall. All mail sent to F. Happy Day will be referred to him for immediate answer. Mr. Day is one of our committee, but his time is so closely taken that he had to have relief from the correspondence.

Special attention is called to the arrangements for water. There are a number of fountains on the ground which will be iced and the water filtered, all free. No one need go thirsty for one minute with this arrangement. Could one wish more in this respect?

The following are some of the objects of the assembly: A spiritual uplift an intellectual treat; a royal good time, in a cool, delightful location, with the best people in the world. All at the smallest possible cost. We are under special obligation to the railroads. They have made us as good rates as any gathering of the kind might ask. See last week's Advocate (June 29).

Do you like to catch the white perch? If so, bring your hook and line. The lake affords them in abundance. And most any other kind of fish, too. It is a fisherman's paradise.

The committee inspected the bathing pool, built especially for the assembly, and took a plunge in its blue waters. It was delightful! Brother Goodrich took the prize as a swimmer and diver. He will be requested to show his skill (?) as a high-diver at the assembly. Brother Barcus knows how to land on the water (?)

Brother Roach was very modest—his first experience in a bathing suit. We had a fine time and took supper at the Lake Hotel, which is already open. Our afternoon session was on the promenade of the colonnade. Though it was one of the warm afternoons of the summer, we found it perfectly delightful at the lake. A traveling man, who lived in Fort Worth and had traveled much, said: "This breeze at night feels like it does off Lake Michigan."

Don't forget that this is a Methodist meeting, run and controlled by Methodists. The only thing the Wichita Falls people have done for us is to give us a great opportunity to have a great occasion. And they are going to attend, too. It is thought that at least 500 season tickets will be sold in the city alone.

L. S. BARTON, Chairman Publicity Committee.

GEORGIA LETTER.

Geo. G. Smith.

My last letter on the Devil called for a letter from a blind saint of 88 years, which I highly appreciate. He commended its utterances in strong terms. A life of long experience had evidenced to him, as it did to me, its truthfulness.

I have too many sad ministerial shipwrecks not to fear their danger, and have too many fierce conflicts not to dread them.

Mon Guizort says somewhere, "Logic is the bane of history," and it is a fearful truth that it is the bane of theology. Because we think something ought not to be we must not decide that it is not. Why, then, is sin in this world. I am sure I do not know. The mystery of evil and God is unsolvable. I can but doubt the wisdom of inviting the assaults of the prince of logicians, the Devil, by venturing on his territory. I am sure the path of life is to walk as far from him as possible. To keep continually open the question of the truth of Christianity, to never count it as settled, seems to be the course of some of our leaders of thought. The editor of the Advocate remembers well that remarkable man, Jeff Pierce, of our conference. He went once to hear my dear old friend, Cotter, preached to the negroes. Brother Cotter made a fearful assault on Tom Paine and refuted his assault on the Bible. Brother Pierce said, after the sermon, "Cotter, you taught those niggers more about infidelity than they ever heard before." Once Gen. Toombs heard Dr. Branch preach. Branch attacked the assailants of Christianity and very fairly stated their positions and tried to refute them. Gen. Toombs said: "As a lawyer I let my opponent state his own case." I think our preachers have served far more infidelity by their sermons than the pew has learned from the press. I do not think a Southern Methodist review or news journal was established to open the questions of the truth of Christianity and give a hearing to every infidel German or Christian Scientist or Unitarian, even if the editor does avow his opposition to them. There is room enough for these people elsewhere, and we do not want to hear them. Some things with us are settled and we are not disposed to unsettle them. No man who knows Dr. Alexander doubts his loyalty to Methodism, but his idea of breadth I think leads him too far. I make a broad distinction between the man and the editor. The editor of a Southern Methodist paper should be a Southerner and a Methodist. I would have little respect for Zion's Herald or the New York Advocate if they were to be either Southern or Southern Methodist or were not wise enough to see where the difference

came in. I am glad to see the question of organic union relegated to the rear.

No man wants the West and the East segregated, and no thoughtful man fails to see that if there is organic union there must needs be separation. To spend money in Seattle and Portland and neglect New Mexico and Arizona seems to me as unwise as for the M. E. Church to spend money in Fort Worth or Atlanta. We do not want expansion. We want concentration. If I could I would have every preacher north of San Francisco sent southward and every Church left to the M. E. Church to be supplied. My brethren say we are needed there; may be so, but not half so badly as in Oklahoma, New Mexico and Arizona. The question of organic union is, however, an open question and should be discussed calmly. I advise those who favor it to subscribe for the Daily Advocate of the M. E. Church next May and then, after reading decide. The North don't want it; Methodist Protestant don't want it; and as for many of us, we won't stultify ourselves by having it.

As the editor can see my handwriting, never the best, begins now to show the tremulousness of old age, and in pity to the compositor I will break off.

REVIVAL CAMPAIGN IN CUBA.

The campaign of aggressive evangelism going on for the last three months in Cuba has been productive of great good and positive results. At our last annual meeting in Havana presided over by our own Bishop Candler, a committee was appointed for the purpose of arranging and carrying forward a campaign to cover the entire field. The committee asked for and secured the services of Rev. Antonio Valiente y Pozo, ex-priest and at the present a member of our Central Mexican Mission Conference. The writer was appointed to lead the campaign and visit in company with Brother Valiente all the points indicated by the committee. This work is now about finished, after three months of strenuous traveling, preaching and exhortation.

We are glad to say that the campaign has been a great success. Over six hundred persons have signified their purpose to live a Christian life, and have signed a decision card in each case. This in the hands of the pastor gives them an entrance into many new homes. Every candidate has received a manual which was prepared by the committee for the primary instruction of these persons who are looking for the truth and desire to enter our Church.

The campaign has stirred up tremendous opposition from the Roman Catholic priesthood, and they have turned loose a tirade of abuse and insult all over the island. This has, however, been beneficial to our cause, and in every town and village which we have visited, our churches and chapels have been too small to contain the crowds who have attended on our ministry. There is in Cuba an indication of renaissance in religious interest. The novelty of our preaching in Cuba has passed away, and in its place we find now among many a desire to know the truth. They are finding out that civil and political liberty is not a panacea for all ills, and are opening their eyes, and in many cases saying: "Sirs, what shall I do to be saved?" To-day, then, is our opportunity, the opportunity of the Southern Methodist Church. More—it is our responsibility, as we are the only Church covering all of the six provinces of the island. Hundreds and thousands are dependent upon our ministry, and now that we have them ready and willing to listen to our message, shall we turn them away? This last will have to be done if we cannot secure funds to enlarge our work

Classified Advertisements

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement taken for less than 50 cents. Cash must accompany all orders. In figuring cost of advertisement, each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in this column, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

EPWORTH LEAGUES.

EPWORTH LEAGUES or other Church societies needing funds can obtain particulars about a most liberal cash offer being made for first time in the Southwest by leading Eastern magazine, to Church societies in return for club of subscribers. Address P. O. Box 71, Dallas, Texas.

EVANGELISTIC SINGER.

Open dates until September 15. Terms: Expenses and free-will offering. Write CLARENCE O. CLARK, 291 South Street, Warrensburg, Mo.

HELP WANTED.

CIVIL SERVICE EXAMINATIONS opens the way to good Government positions. I can coach you by mail at small cost. Full particulars free to any American citizen of eighteen or over. Write today for booklet E-529. EARL HOPKINS, Washington, D. C.

LOCAL REPRESENTATIVE WANTED—Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. This is an exceptional opportunity for a man in your local and become independent for life. Write at once for full particulars. Address E. B. Marden, Pres. The National Co-Operative Real Estate Company, 1-351 Marden Building, Washington, D. C.

LOCATION WANTED.

Physician, regular graduate in medicine, with some experience, desires location in practice. Good moral character. No whiskey or drug habit. Address DRAK 121, Palestine, Texas.

MISCELLANEOUS.

FRISK—Inviting for Profit Magazine. Send me your name and I will mail you this magazine absolutely free. Before you invest a dollar anywhere, get this magazine. It is worth \$10 a copy to any man who intends to invest \$5 or more per month. This how \$1,500 can grow to \$22,000. How to make different classes of investments, the real power of your money. This magazine six months free if you write today. H. L. BARBER, Publisher, R. 415, 28 W. Jackson Boulevard, Chicago, Ill.

REAL ESTATE BARGAINS.

In Gaines County, Good land, pure water, fine soil, no schools and no taxes. For information write to THE SEMINOLE LAND AND INVESTMENT CO., Seminole, Gaines County, Texas.

Fifty acres fronting Preston plus road 1200 feet—one mile University land. This fine tract, located in county home country, close to the city, only \$250 per acre. Terms: JAMES J. O'BRYEN & WATTS, 1801 Main Street, Dallas, Texas.

FOR SALE BY OWNER—120 acres, well-improved farm, in Fisher County, also 240 acres of agricultural and grazing land in Jeff Davis County, the grass and purity of water. Address: W. L. FULTON, 4125, Arlington, Texas.

The State, our two Senators, eleven Congressmen, local and foreign breweries, the whiskey trust, the saloon keepers, gamblers, thugs, the politicians in office who owe their position to the saloon, some paid lawyers who have but few clients save the whiskey interest, the disorderly houses that Jake Wolters says hold Federal license, some newly made Americans from across the sea who make much of their personal liberty and followed by a crowd of negroes to add odor to the gang, with a few good men who are sincere and are afraid that the saloon bunch will make it impossible to enforce our prohibition laws.

The band above mentioned would take Texas by the throat and choke out the spirit of resistance to their unholy cause.

The saloon will shape our policies and dominate our affairs if they receive the sanction of our citizenship. Woe be that day when Texas would have her ballot boxes stuffed with whiskey soaked votes.

All the laws on our statute books that have for their purpose the regulation of the saloon, or option given towns and counties to do away with the saloon, have been passed in spite of and over this bunch of men who now cry "Regulation, moderation, peace and local self-government!"

Ananias would be a prince among them and Simon Magus would open one of their meetings with prayer.

Their cry is as the wail of Demetrius, the silversmith, who with his fellow craftsmen cried "Great is Diana of the Ephesians!" They cry "Great is local option!"

Will the descendants of the heroes of the Alamo, of Goliad and of San Jacinto prove themselves less heroic than their fathers? Will we let this hoard with their Santa Anna put us to flight? or will we like our sires give the war-cry, "Remember the Alamo of slaughter by the saloons (as was the case in the year 1910 with over fifty murders in Houston and in Dallas, with one for every week that passed and four to spare); remember Goliad, our local option campaigns of the past where these fellows always betrayed us and fought local self-government!" Let us cry as did Deaf Smith, "Vines bridge is down!" and drive forever from our shores the saloon.

The Methodist Church, with her aggressive ministry, will have no small part in this great struggle. Our Church is, according to her Book of Discipline, against the liquor traffic and no man can be for the saloon and at the same time be loyal to his Church.

Resolved, First, that we send out to the people of Texas the bugle-note, "To arms against the saloon!"

Second, that we as preachers and laymen in the Marlin District push the battle until the 22nd of July for the home and against the saloon.

R. W. ADA'S, S. C.

Any public will suffer when her servants clutch for honor, thirst for applause and crave medals and power.

The Safe and Saving Way of insuring church and pastors' property is with THE NATIONAL MUTUAL CHURCH INSURANCE CO. OF CHICAGO THE METHODIST MUTUAL. Now in successful operation for years. Business at highest point ever attained, and constantly. Protects against FIRE, LIGHTNING and TORNADO. JAMES B. HOBBS, Pres., H. A. GOODRICH, V. P., N. M. JONES, Treas. HENRY P. MAGILL, Sec. and Man. 105 South LaSalle St. Chicago, Ill.

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to wit: At the rate of One Cent Per Word. Money should accompany all orders.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case Be Inserted.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

SHELTON.—Martha Ann Elizabeth Yates, daughter of Thomas and Avis Yates, was born in Hempstead County, Ark., September 18, 1825, and came to Texas in 1842, living with her parents near what is now Broadway. She was the only daughter in a family of eight children, and was the last to make the crossing, May 15, 1911, at the advanced age of eighty-six years. In 1846 she was happily married to E. J. Shelton, and for sixty-five years became the light of his home and the joy of his heart. Their married life was brightened by the birth of six children.—Mrs. A. I. Compton, J. R. Shelton, T. B. A. Shelton, Mrs. L. A. Baraway, Mrs. Della Garland and Mrs. Maggie Coleman. All of these are still living except Mrs. Compton and T. B. A. Shelton. Besides their own large family they received into their hospitable home a number of orphaned children of deceased relatives, to whom Sister Shelton became a mother. Of those who grew to manhood and womanhood are: Mrs. A. H. Bywaters, G. B. Shelton, Rev. R. M. Shelton (deceased), Mrs. M. H. Wood, Mrs. John Rains, Thomas Yates (deceased), and R. B. Yates. Sister Shelton was happily converted and joined the Methodist Church under the ministry of Rev. J. W. P. McKenzie in 1846. Her experience was of the old-fashioned type that overflowed with thanksgiving and praise, which left no room for doubt as to her acceptance with God. And this early religious experience was to her a spring of perennial joy, even down to the end of life. But her life was also rich in good works. She became a true helpmate to her devoted husband in Christian service. Next to the interest of their own home and family lay the interest of the Church of God, which they never neglected, but supported with their prayers and with their means. For more than fifty years Brother Shelton has been a faithful steward, seldom ever missing a conference, and never failing in his duty. Their home was the home of the itinerant Methodist preacher, whose coming the children were taught to look forward to with brightest anticipation. In the early days when towns were small and far apart they sometimes camped at the seat of the Annual Conference to assist in the entertainment of the people, and not as a duty, merely, but as a privilege and a pleasure. These occasions Sister Shelton remembered as happy events in their Christian life. She cherished the memory of the good preachers she had known, and of a few who proved otherwise she spoke with a tenderness that betokened a grief that was truly Christian. While an indulgent mother, she was firm in the management of her home, and it is said that all knew what was forbidden and governed themselves accordingly. Thus, with tenderness and sympathy, and yet with firmness she was able to hold the reins of influence that will live in the years to come. Her own children rise up to praise her memory, and men now in the prominent walks of life point to a time when her kindly advice and good advice started them in the paths that led to virtue and success. It was my privilege to be with her in her last illness, and to note her beautiful spirit of resignation and gratitude. It seemed to give her infinite pleasure to feel that her loved ones about her found pleasure in ministering to her every want. Death seemed to have no terrors for her. Her only regret seemed to be the thought of parting, for a time, with her dear ones, and especially with her husband, to whom she wished to be near her at all times. Their devotion to each other had always been beautiful, but in the end it was tenderly pathetic. A great light has gone out of his life, and his chief treasure is on the other shore. He was not as those who have no hope; and many of his friends and brethren weep with him, but they point him to a happy reunion in those many mansions in the Father's house above. The funeral was conducted by the presiding elder, Rev. E. B. Gober, Rev. R. L. Ingelder, Rev. C. B. Jennings and the writer at High Methodist Church, of which she was a charter member. A large company of friends and relatives were present. The remains were laid to rest in the cemetery at Pleasant Hill.

JOHN D. MAJOR.

GRAY.—The death angel has again entered the door of our little Woman's Home Mission Society of Barton's Chapel and took our dear Sister, Miss Julia Gray, who was born November 5, 1838, and died June 14, 1911, at 72 years, 31, 1905, she was married to W. E. Gray, to which union two sweet children were born. Our society, Church and Sunday-school have been saddened, but our loss is her gain. She early gave her heart to God, and was her constant friend. Julia was just twenty-two years of age at the time of her death, just entering the glory and beauty of womanhood. How sad that death, a mysterious visitor, should here shut the book and close its pages forever. She was sick only a short time, yet patient in her suffering, no one realizing her condition as serious. Little did we think, the last time she met with our little society, where you could always find her smiling, that we should never see her smiling face there again. She was a consistent member of the Methodist Church, and was faithful in her obligations to her Church in all its work. May the memory of her life be an inspiration to her bereaved relatives and serve to draw their affections upon that heavenly home where death and sorrow can never come. May we all meet her there. She is not dead. The stars go down, the flowers fade but on some other shore the stars will rise and the flowers will bloom again. where all is joy forever.

MARY POTTS, MINNIE GREEN, MRS. J. R. WILLIAMS, Committee.

SMITH.—H. S. Smith was born near LaGrange, Fayette County, Texas, in 1859. He attended a literary school at Russellville, Ky., read law at LaGrange and was afterward graduated in law at Lebanon, Tenn. He was happily married to Miss Lula Tarkington at Hallsville, Texas, December 15, 1886. After his marriage he lived one year at LaGrange, and then moved to Taylor, where he resided until his death, May 21, 1911. Brother Smith was a member of the Methodist Church for a number of years, and he held the Church in high esteem. He was very careful in his business dealings, and prompt in meeting his financial obligations. Brother Smith was a home-lover. The lodge or club had few attractions for him. H. S. Smith was a good neighbor. His home being adjacent to the parsonage, he and his wife were always friends of the pastor and his family. Brother Smith will be greatly missed by the preacher's family. While he had not been in good health for some time, his departure was not expected so soon. May the Heavenly Father comfort and guide the most estimable wife, with whom he had lived happily for nearly twenty-five years. E. P. WILLIAMS, P. C.

COLLIER.—Mrs. C. D. Collier, well known everywhere for her many and sterling virtues, the oldest member of the Pecos Methodist Church, here and the roll and first in our hearts, was born in Kentucky on February 16, 1837, and died June 17, 1911, at the home of the only surviving member of the family, Mr. Howard T. Collier, her son, near Hoban, fifteen miles southwest of Pecos, Texas. In early life her father, Mr. Stephenson, moved, first to Hayes and afterward to Bastrop County, Texas, where, in 1857, she was married to Mr. L. B. Collier. From there they moved, first to Buffalo Gap, and then to Abilene, Texas, where, in 1886, her husband passed away. In 1888 she moved to Pecos, Texas, her home until a few months since. The scenes at the funeral services in Pecos and the interment in Abilene beggar description. Two communities, here and in Abilene, mingled their tears with those of the little group of mourners. Surely no one could have more friends than she. Brother Howard Collier and two of his nieces and his nephew are the lone survivors of the family; the rest—father, mother, baby brother and three of his sisters—all gone. She leaves a brother in Kyle, Texas, and more distant relatives elsewhere and numerous friends wherever she has been. Verily, she sleeps well. She hath fought a good fight, and a bright and shining crown will be hers. She was one of the six charter members of the Pecos Methodist Church, organized in 1891. She was converted in early childhood and remained all her life a consistent member of the Methodist Church. The stars in her crown will be the souls she has led to Jesus. H. M. SMITH, P. C.

JOHNSON.—Mrs. Margaret Johnson was born February 22, 1868, and died January 29, 1911, in her forty-fourth year. She had been in failing health since April, 1910, and continued to decline from the fifth day of last November. In vain did the science of medicine and the ministry of love battle with the fatal disease. In the prime of life and in the beauty and strength of mature womanhood, she went out to meet her Lord, Mrs. Johnson belonged to one of the oldest and most highly respected families of Texas. She was the daughter of Mr. E. E. and Mrs. Rachel Dunn. Her father came to Texas in 1851, is a prominent citizen of Navarro County and has been a long member of the Methodist Church; and her grandfather was Rev. William Doolen, a pioneer Methodist preacher, who also emigrated to Texas in an early day. Blessed with such an ancestry and reared in a Christian home, from a child Margaret was a beautiful character. She was dutiful to her parents, the center of a circle of admiring relatives and friends, and always decidedly religious. Early in life she united with the First Methodist Church of Corsicana, and was an active member until translated to the Church triumphant. Her chosen field of labor was in the Woman's Home Mission Society, in which, both as a member and an officer, she rendered efficient service when this "Dorcas" died in sisterhood, in tears, and with floral wreaths, bore testimony to a living faith that had been justified by a life of good deeds. Our sister, by heredity and conviction, was a Methodist. All through the varying fortunes of life she adhered to the Church of her fathers and the religion of her childhood. Broad in her views, catholic of spirit and helpful to all of God's people of whatever denomination, she found her chief joy and greatest sphere of usefulness in the Methodist Church. Margaret Dunn was united in holy matrimony to Mr. Harry D. Johnson on April 24, 1889, Rev. J. P. Mussett performing the ceremony. This was one of heaven's matches, since as man and wife they were beautifully congenial and lived only to make each other happy and useful. Of this union a daughter, Jessie Mae, survives to mourn, with her father and many relatives and friends, the dear one gone. "But the welcome was heard in the far-off world ere the farewell was hushed in this." JOHN R. NELSON.

NELSON.—Mrs. Lucinda Elizabeth Nelson (nee Watkins) was born in Trigg County, Ky., December 23, 1828, and died at the home of her daughter, Mrs. Joe Luton, Ector, Texas, May 15, 1911, aged eighty-two years, four months and twenty-two days. She was born of Methodist parents, converted in childhood and joined the Church. In July, 1849, she was married to Brother R. R. Nelson, who afterward became an itinerant Methodist preacher, and, after one year spent in Kentucky and four years in Tennessee, he came to Texas and spent the rest of his life as a member of the North Texas Conference, dying in 1895. To this union were born eight children—four girls and four boys—of whom two girls and two boys are living. After the death of her husband Sister Nelson made her home with her children. For several years Sister Nelson was a great sufferer. She bore her afflictions with patience, and in the triumph of a living faith. She has gone to join her husband in praising him who said: "Be thou faithful unto death and I will give thee a crown of life." Weep not, dear children, but meet her where parting will be no more. R. P. BECK, Pastor, Ector, Texas.

HOARD.—Clifford Hoard was born December 27, 1888, and died June 5, 1911. He was converted in the great meeting held in Celeste by Rev. W. H. Brown at the age of fourteen, at which meeting his father was also converted. When I first met him it was while he was home for the Christmas holidays in 1907, just after I was appointed to the Celeste charge. He was then in school at the State University. I was told that he was one of the most useful young men in the Church there, and would be a help when through school. But somehow when he returned there had been a change, and he was not the same boy. I felt then and now that God had called him to preach, and that he was running from it. So, about one year after that, he took a trip to Porto Rico, and when he told his mother good-bye she said to him: "Son, I would not hate to see you go so bad if I knew that you were a Christian." While away she received a letter from him, saying: "I now realize the meaning of Proverbs 22: 6." He soon returned to the United States, and then home, and in the Andrews meeting last spring he made a confession of his sins and was again happy in Christ. It seems hard for one so young to be called away, but God who knoweth what is best will bring all things to a good end. The pastor preached his funeral in the church at Celeste to a large congregation, and he was laid to rest. May the grace of our Heavenly Father sustain the father, mother and children in this hour of bereavement and help them meet him again, is our prayer. R. B. MORELAND.

POWERS.—Eulys Harley Powers, only son of M. H. and M. M. Powers, was born July 28, 1878, and died June 19, 1911. We placed his little body away in the Howard Cemetery to await the resurrection morning. Eulys was a most precious jewel in the home and hearts of his parents and grandparents, but he was too pure to remain here. He will never know anything of the fruits of sin, but will ever stand in heaven as a beacon light to guide loved ones to the haven of rest. Cheer up, parents and relatives. Eulys cannot come back to you, but you can get to him. Christ says of Eulys: "Of such is the kingdom of God." Be faithful to God, and some sweet day you shall meet him again. Your pastor, I. N. ANDERSON, Desdemona, Texas.

HOLLAND.—On May 14, 1911, Obert Inzer, the little three-year-old son of Brother and Sister James Holland, was killed by a mule, and we followed his remains to their last resting-place in DeLeon Cemetery. His life was short, yet he was firmly rooted in the affections of many friends, together with a host of relatives. We thank God that from his Book we know little Obert is at rest in the peaceful abode of the redeemed, and having this additional tie in heaven, we resolve to make even more determined efforts to gain admission into that place of glory. We commit his parents, grandparents, kindred and loved ones to God, and pray that their lives may be true, their deaths peaceful and their entrance into heaven triumphant. EUSTACE P. SWINDALL, P. C.

CAIN.—Little Ethel Cain, babe of Mr. and Mrs. Sam Cain, born December 9, 1910, died June 6, 1911. It is very sad to have to give up our little ones, but we have the sweet assurance that God has a place much better for them. Little Ethel had not only entwined herself around the hearts of father and mother, but her little face was a welcome visitor to all. What a precious thought that these little ones are the emblems of purity. So I would say to the bereaved father and mother: Look to Him who doeth all things well, and remember that we have the promise of meeting little Ethel, if we are faithful to him. Jesus said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." May the good Lord bless you all, and may we try to make one unbroken family in glory, where we will not be forced to say good-bye to father and mother and to our little ones. Little Ethel, we cannot bring you back, but, thanks be to God, we can go where you are. J. C. GIBBONS, Yowell, Texas.

BOYNTON.—Mrs. Fannie Boynton, whose maiden name was Akin, was born October 5, 1845, and died at the home of her only child living, W. A. Boynton, on Cherry Street, near the Santa Fe Depot, Pecos, Texas, aged sixty-six years, eight months and twelve days. She made her home for the greater part of her life at Latex, La., but for the past six years had lived with her son here in Pecos. In addition to him, she leaves two sisters, at Marshall, Texas. Her husband preceded her to the world beyond a year ago, having died June 5, 1910. She was converted and joined the Methodist Church thirty years ago at Jonesville, Texas, a small place ten miles from Latex, her home. She spent only one year in Jonesville, but membership during all these years has remained at this, the place of her conversion, and near her home. Sister Boynton had been in feeble health for a year. She declined more rapidly during the last few weeks, and on Friday morning June 23, at half past twelve, she gently breathed her last. She was unobtrusive, patient and retiring in disposition, silently going about her duties in the quietude of her soul, until she was compelled by old age and disease to lay down her work, and almost before one could realize what had happened, silently passed away. HUBERT M. SMITH.

HOLLAND.—Thomas Floyd Holland, son of Brother and Sister Fred Holland, was born February 2, 1896. He departed this life June 18, 1911. His parents dedicated him to God in infancy, and he was ever true to them and their vows. Last year, on August 4, he was converted and assumed the vows of our Church for himself. He had attended twelve months without a miss, and then he became a faithful member of the Church, and so remained until death called. Yes, Floyd was true and faithful to his Church and his God, and we doubt not that his spirit has gone to God who gave it. Kind friends and loved ones, look to God, and so live that the family arch may be rebuilt and stand complete in heaven. His pastor, EUSTACE P. SWINDALL.

PROHIBITION IN THE LONE STAR STATE.

I have been thinking sometime about writing a piece on the important question—prohibition—and have decided so to do. I shall offer no figures to show the loss of life, the number of widows and fatherless children, cost of dram-drinking, and the number of vacant cells there would be in a few years in the great State of Texas, if State-wide prohibition carries on the 22nd of July; but want to give my observation in part from my boyhood days until I left the State, which is about 45 years. I have seen the time when any man that could raise money enough to start a drygoods store could start a whiskey shop with it. It made no difference who it was nor where it was, anybody that would, could start a dramshop saloon in their infancy. There was no law against it, everybody that was so disposed could sell the dreadful worm of the still. The first man that I can recollect of seeing drunk was one of my father's neighbors in a small town close by. He was so drunk he was unconscious, down on his all-fours with his face in the sand. My father raised his head and put a piece of plank under his head to keep his face out of the sand. I have seen men go to town perhaps in a hurry, get drunk and the dramseller would put them in the back room among the pots and sacks of salt. When he awoke next morning he only recognized that he had been deceived and drank too freely of free whiskey. I have seen men, because of strong drink fall out, fight, give each other the black eye or mashed nose, go home and their family would hardly know them. Why, all because of free whiskey. I have seen religious worship disturbed, and one time broken up by a set of devotees to the dramshop—all because of free whiskey. All of the above or the most of it come under my own knowledge and observation along in the 60's and the early 70's, and much more if I had the time and space to tell. In 1887, I think it was, I got my first chance to vote a local option ticket. There was enough of the good citizens and myself to roll up a respectable majority—I think 400. Jasper County has been a prohibition county ever since. In 1896, I think it was, we voted on State-wide prohibition; the pros lost and we have come on down to the present time under county local option; but you, Mr. Editor, and the voters of Texas will have another opportunity of driving king alcohol from the Lone Star State on the 22nd of July. There is no comparison between county local option and the free liquor system. I have lived under and tried them both and know whereof I speak. There is no law so good and so pure but what men have broken it. The laws of God and of our country say do not kill and yet men are constantly being mur-

dered. The laws of God and our country say thou shalt not steal, and yet just visit our State prisons and see whether the law is broken or not. Men have broken the law ever since Adam took the downward step. The law of State-wide prohibition is not an exception, it will be broken at first; but when you get a law that forbids the manufacture or sale of intoxicants over the State of Texas it will mean something. Local option does much good; State-wide prohibition will do a great deal more. There will be as great a contrast between State-wide prohibition and county local option as the latter and the free liquor system of the 60's that is referred to above.

I am living in a prohibition town and have been for two years or more and it works as well here on the plains of New Mexico in the far West as it does back in the East. Some men who are honest, hard-working men, will go to town with good intentions; but they love their dram and when they get where there is whiskey or a saloon in town they will get to tampering with it; first thing they know they are drunk. All because there was whiskey to sell. If prohibition reigned those sort of men would go back home, be good fathers, kind husbands and enjoy life with their family. But the work, the awful work of the saloon! May God grant the day will soon come when peace and prohibition will reign supreme. F. D. McMAHON, Artesia, N. Mex.

GRANTS TO NORTHWEST TEXAS CONFERENCE.

The General Board of Church Extension informs me that they have granted aid to Churches in our bounds for the present year as follows:

Church	Donation	Loan
Glazier	\$150	
Hamlin		\$ 750
Hartley	187	
LaMesa	75	300
Ovala		375
Rolan		375
Snyder		250
Sweetwater		2250
Parsonages	Donations	Loan
Blackwell	\$100	\$ 200
Canadian		500
Lockney	100	200
Royston	100	
Sagetown	100	
Stanton		200
Tahoka	100	

You can see at once that the board could not grant all we asked for—only about one-third. But I am sure the help granted will be appreciated. I publish this for the information of those concerned. I am sure the board will pay the amounts as soon as the money comes in. When they get ready, the proper papers will be set out for signatures of parties concerned. J. H. CHAMBLISS.

WEST  
San Ang...  
Paint Roc...  
San Angelo  
Cuero  
Nixon, at...  
Laverna, I...  
Stockdale,  
18.  
Leeville,  
Yoakum, J...  
Shiner, at...  
Hope, at M...  
JO  
Beevill  
July 8, 9,  
July 9, Fu...  
July 15, C...  
July 23, S...  
July 23, M...  
July 30, F...  
Aug. 5, 6,  
Aug. 6, K...  
Aug. 12, 1...  
Aug. 13, B...  
Aug. 20, H...  
Aug. 27, C...  
San Anto...  
Bandera, J...  
Medina Cir...  
Center Pol...  
Kerrville,  
Harper, at...  
San Anto...  
Uvalde  
Utopia, Ju...  
Eagle Pas...  
Rock Spri...  
Crystal Ci...  
Carrizo Sp...  
Del Rio, J...  
San Mar...  
Luling, at...  
Lockhart...  
Dripping...  
15, 16.  
San Mar...  
Waelder,  
Austin  
Flotation,  
St. Luke's...  
12.  
Cedar Par...  
West Pal...  
23.  
Manchaos...  
30.  
South Aus...  
University...  
Ward Men...  
McDade M...  
First Chu...  
NORTH  
Decatur  
Paradise,  
Bethel an...  
Bridgepor...  
Ponder, J...  
Decatur J...  
Justin an...  
Lake Sho...  
Jacksboro...  
Chico Cir...  
Chico Sta...  
Phillips, E...  
Greenwoo...  
McKinney  
Prosper, a...  
Weston, a...  
Celina, Ju...  
South Mel...  
W. G. J...  
McKinney...  
Allen, at...  
Frisco, Ju...  
Farmersvi...  
Blue Ridg...  
McKinney...  
Wylie, at...  
Piano, Au...  
Josephine...  
Neveda, A...  
Coppervil...  
Neveda, S...  
Farmers'...  
B. Sept...  
Piano, Se...  
Renner, a...  
Gainesville  
Wesley an...  
Sanger, at...  
Era and S...  
Valley Vi...  
Denton St...  
Aubrey C...  
July 25,  
Myra and...  
Marysville...  
St. Jo, at...  
Rosston, a...  
Sherm...  
Howe Cir...  
Bells, at...  
Denison M...  
16, 17.  
Van Alsty...  
Pottboro...  
Aug. 5,  
Trinity an...  
5, 6.  
Sadler an...  
Whitesbor...  
Bowling...  
Southmay...  
Bonham  
Brookston...  
Petty and...  
5,  
Radolph...  
Telephone...  
Dodd Cir...  
Ravenna...  
Honey Gr...  
Ector, at...  
Direct M...  
Trenton, a...  
Bowling  
Bonita Ch...  
Nocona S...  
Nocona C...  
Post Oak...  
Archer M...  
Bowling...  
D. Lee M...  
See Sho...

WEST TEXAS CONFERENCE

San Angelo District—Third Round. Paint Rock, July 8, 9. San Angelo Circuit, July 15, 16. L. C. MATTHIS, P. E. Cuero District—Third Round. Nixon, at Gillette, July 8, 9. Laverna, at Parita, July 15, 16. Stockdale, at Sunny Side, Tuesday, July 18. Leesville, at Floyd's, July 22, 23. Yoakum, July 29, 30. Shiner, at Moulton, July 30, 31. Hope, at Massey Grove, August 5, 6. JOHN M. ALEXANDER, P. E. Beeville District—Third Round. July 8, 9, Floresville. July 9, Runge, 8 p. m. July 15, Clareville. July 23, Sandia, 11 a. m. July 23, Mathis, 8 p. m. July 30, Falfurrias. Aug. 5, 6, Green. Aug. 6, Kennedy, 8 p. m. Aug. 12, 13, Goliad. Aug. 13, Beeville, 8 p. m. Aug. 29, Helena. Aug. 27, Corpus Christi. A. L. SCARBOROUGH, P. E. San Antonio District—Third Round. Bandera, July 8, 9. Medina Cir., at Tarply, July 9, 10. Center Point, July 15, 16. Kerrville, July 16, 17. Harper, at Harper, July 17, 18. San Antonio Cir., at Salado, July 22, 23. S. H. C. BURGIN, P. E. Uvalde District—Third Round. Utopia, July 8, 9. Eagle Pass, July 15, 16. Rock Springs, July 19. Crystal City, July 22, 23. Carrizo Springs, at C. S., July 23, 24. Del Rio, July 29, 30. S. B. BEALL, P. E. San Marcos District—Third Round. Luling, at Soda Springs, 3 p. m., July 8. Lockhart Sta., 10 a. m., July 9. Dripping Springs, at Driftwood, July 15, 16. San Marcos, 8 p. m., July 22, 23. Waeider, July 29, 30. W. H. H. BIGGS, P. E. Austin District—Third Round. Flatonia, at Colony, July 8, 9. St. Luke's and Walnut, at S. L., July 12. Cedar Park, at C. P., July 15, 16. West Point, at Ford's Prairie, July 22, 23. Manchaca, at Shepard's Chapel, July 29, 30. South Austin, at A., July 30, 31. University Church, Aug. 19, 20. Ward Memorial, Aug. 20, 21. McDade Mis., Aug. 24, 27. First Church, Aug. 25. NAT B. READ, P. E.

NORTH TEXAS CONFERENCE

Decatur District—Third Round. Paradise Cir., July 8, 9. Bethel and Gravel Hill, July 9, 10. Bridgeport, 8 p. m., July 10. Ponder and Krum, July 17, 18. Decatur Mis., July 18, 19. Justin and Roanoke, July 22, 23. Lake Shore Assembly, July 25-31. Jacksonville, Aug. 5, 6. Chico Cir., July 12, 13. Chico Sta., Aug. 13, 14. Willow Point Cir., Aug. 19, 20. Greenwood Cir., Aug. 26, 27. L. S. BARTON, P. E. McKinney District—Third Round. Prosper, at L. E., July 8, 9. Weston, at C. H., July 15, 16. Celina, July 16. South McKinney and White's Grove, at W. G., July 22, 23. McKinney, July 23. Allen, at L., July 29, 30. Frisco, July 30. Farmersville, Aug. 5, 6. Blue Ridge, at P. G., Aug. 12, 13. McKinney, Aug. 13. Wylie, at P. V., Aug. 19, 20. Plano, Aug. 20. Josephine, at H. C., Aug. 26, 27. Nevada, Aug. 27, 28. Copeville, Sept. 2, 3. Nevada, Sept. 3. Farmers' Branch and Carrollton, at F. B., Sept. 9, 10. Plano, Sept. 10. Renner, at F., Sept. 17, 18. CHAS. A. SPRAGINS, P. E. Gainesville District—Third Round. Wesley and Bethel, at Bethel, July 8, 9. Sanger, at Sanger, Tuesday, July 11. Era and Spring Creek, at Lois, July 15, 16. Valley View, July 16, 17. Denton Sta., July 22, 24. Aubrey Cir., at Oak Grove, Tuesday, July 25. Myra and Hood, at Hood, Aug. 12, 13. Marysville, at Marysville, Aug. 19, 20. St. Jo, at Illinois Bend, Aug. 26, 27. Rosston, at —, Sept. 2, 3. E. H. CASEY, P. E. Sherman District—Third Round. Howe Cir., at Cedar, July 8, 9. Bells, at Virginia Point, July 15, 16. Denton Mis., at Harless Chapel, July 16, 17. Van Alstyne, July 29, 30. Pottsboro and Preston, at Progress, Aug. 4, 5. Trinity and Messenger, at Trinity, Aug. 5, 6. Sadler and Gordonville, Aug. 11, 12. Whitesboro, Aug. 12, 13. Southmayd Cir., Aug. 19, 20. A. L. ANDREWS, P. E. Bonham District—Third Round. Brookston, at Pleasant Hill, July 24. Petty and Whitecock, at W. R., Aug. 5, 6. Randolph Cir., Aug. 8. Telephone Mis., at N. H., Aug. 12, 13. Dodd Cir., at Lannus, Aug. 15. Ravenna Mis., at Mount P., Aug. 19, 20. Honey Grove Cir., at McCraw, Aug. 22. Ector, at Savoy, Aug. 26, 27. Direct Mis., at Georgia, Sept. 2, 3. Trenton, at Orangeville, Sept. 9, 10. J. B. GOBER, P. E. Bowie District—Third Round. Bonita Cir., at Liberty C., July 8, 9. Nocona Cir., July 9, 10. Nocona Cir., at Ringgold, July 10, 11. Post Oak Cir., at Antelope, July 15, 16. Archer Mis., at Longley, July 16, 17. Bowie Mis., at Union Hill, July 18, 19. Dandee Mis., at Eagle Bend, July 22, 23. Seaside Assembly, July 24-31.

Wichita Falls Sta., July 31. Blue Grove Cir., at B. G., Aug. 5, 6. Montague Mis., at Dye, Aug. 9. Henrietta Mis., at New London, Aug. 12, 13. Henrietta Sta., Aug. 13, 14. Byers Cir., at Charlie, Aug. 16, 17. Holliday Mis., at Lake Creek, Aug. 19, 20. Archer City Sta., Aug. 20, 21. Iowa Park Cir., at Denny, Aug. 26, 27. Electra Mis., at Enterprise, Aug. 27. JNO. E. ROACH, P. E. Terrell District—Third Round. Rockwall, July 8, 9. Fate, July 15. Roysse, July 16, 17. Elmo, July 22, 23. Mabank, July 29, 30. Scary, Aug. 5, 6. Kaufman, Aug. 6, 9. Chisholm, Aug. 12, 13. College Mound, Aug. 15. Forney, Aug. 20, 21. Terrell, Aug. 21, 22. Kemp, Aug. 26, 27. Crandall, Sept. 3, 4. M. L. HAMILTON, P. E. Dallas District—Third Round. Lancaster, July 9. Maple Avenue, July 15, 16. Forest Avenue, 8 p. m., July 16. Cochran, July 17, 21. First Church, 11 a. m., July 23. Oak Cliff, 8 p. m., July 23. Irving, at Estel, July 29, 30. Cedar Hill and Duncanville, at Duncanville, Aug. 5, 6. Trinity, 11 a. m., Aug. 13. Grace, 8 p. m., Aug. 13. Wheatland, at Desoto, Aug. 19, 20. Ervay, 11 a. m., Aug. 27. Oak Lawn, 8 p. m., Aug. 27. Grand Prairie, Sept. 2, 3. Oak Cliff, 11 p. m., Sept. 10. First Church, 8 p. m., Sept. 10. J. M. PETERSON, P. E. Sulphur Springs District—Third Round. Hagansport Mis., at H., July 8, 9. Yowell Cir., at Jordan, July 12. Brashear Cir., at B., July 15, 16. Willsboro Sta., July 22, 23. Weaver and Saitillo Mis., July 29, 30. Sulphur Bluff Cir., at Birthright, Aug. 2. Como Cir., Aug. 5, 6. Klondike Cir., Aug. 12, 13. Mount Vernon, at Creasey's, Aug. 16. Purley Cir., Aug. 19, 20. W. D. MOUNTCASTLE, P. E. Paris District—Third Round. Woodland and Kanawha, at K., July 8, 9. Blossom and Sylvan, at S., July 15, 16. Detroit Cir., at D., July 16, 17. Annona Cir., at Garland Chapel, July 22, 23. Rosalie Cir., at McKenzie, July 29, 30. White Rock and William's Chapel, at W. R., Aug. 5, 6. Avery Mis., at Shawnee Chapel, Aug. 12, 13. Paris Cir., at Hopewell, Aug. 19, 20. Bonham Street, at Cross Roads, Aug. 20, 21. Emberson Cir., at Forest Chapel, Aug. 26, 27. Centenary, Sept. 2, 3. Lamar Ave., Sept. 4, 5. District League Conference will meet at Rosalie June 27 at 8 p. m. J. M. SWEETON, P. E. Greenville District—Third Round. Campbell and Jones Bethel, at J. B., June 8, 9. Wolfe City, July 9-10. Quinlan Cir., at Williams Chapel, July 15, 16. Leonard and Orange Grove, at L., July 22, 23. Floyd and Caddo Mills, at C. M., July 29, 30. Kavanaugh, July 30, 31. Celeste Mis., at White Rock, Aug. 5, 6. Greenville Mis., at Shady Grove, Aug. 12, 13. Fairlie and Wesley Chapel, at W. C., Aug. 19, 20. Merit Cir., at Bethel Grove, Aug. 26, 27. Lone Oak Mis., at —, Sept. 2, 3. Lone Oak Sta., Sept. 3, 4. Celeste and Lane, at L., Sept. 9, 10. R. G. MOOD, P. E.

CENTRAL TEXAS CONFERENCE

Weatherford District—Third Round. Elliasville, at South Bend, July 8, 9. Graham Cir., at Connor's Creek, July 15, 16. Graham Sta., July 16, 17. JAMES CAMPBELL, P. E. Waco District—Third Round. Mt. Calm, July 8, 9. Reisel, at Battle, July 15, 16. Herring Avenue, July 16, 17. Mart, July 23, 24. Hewitt, at Spring V., July 30, 31. W. B. ANDREWS, P. E. Cleburne District—Third Round. Walnut Springs, July 8, 9. Granbury Mis., at P. O., July 15, 16. Anglin Street, Cleburne, July 24. Main Street, Cleburne, July 25. Brazos Avenue, Cleburne, July 26. Glen Rose Mis., at Freeland, July 29, 30. Alvarado, Aug. 5, 6. Glen Rose, Aug. 13, 14. Morgan, Aug. 19, 20. Grandview, Aug. 26, 27. E. A. SMITH, P. E. Gatesville District—Third Round. Hamilton, July 8, 9. McGregor, July 11. Killeen Cir., at Sugar Loaf, July 15, 16. Crawford, at Compton, July 23, 24. Killeen, July 28. Nolanville Cir., at N., July 29, 30. Turnersville, at Mt. Zion, Aug. 5, 6. Jonesboro, at Sardis, Aug. 12, 13. Fairy and Lanham, at L., Aug. 19, 20. Hamilton Cir., at Blue Ridge, Aug. 26, 27. S. J. VAUGHAN, P. E. Waxahachie District—Third Round. Venus, at Barnsville, July 8, 9. Britton, at St. Paul, July 15, 16. Midlothian, July 16, 17. Ovilla, at Long Branch, July 21. Red Oak, at Red Oak, July 26. Forrester, at Falls, July 29, 30. Waxahachie, July 30, 31. Bethel, Aug. 5, 6. T. S. ARMSTRONG, P. E. Brownwood District—Third Round. Glencove Cir., at Crews, July 8, 9. Bangs Cir., at Thrifty, July 14. Talpa and V., at Fisk, July 15, 16. Gouldsbush, at Bethel, July 16, 17. Indian Creek Cir., at Elkins, July 21. Zephyr Cir., at Z., Aug. 3. Winters Sta., Aug. 4.

NORTHWEST TEX. CONFERENCE

Vernon District—Third Round. Childress Mis., July 8. Childress Sta., July 7, 8, 9. Paducah Mis., July 15. Paducah Sta., July 15, 16. Kirkland Cir., July 22, 23. Chillicothe Mis., July 29, 30. J. G. MILLER, P. E. Stamford District—Third Round. Goree, July 9, 10. Tuxedo, July 12, at 11 a. m. Stamford, St. John's, July 16. Ward Memorial and Leaders, July 23, 24. Haskell Sta., July 29, 30. Avoca, Aug. 9, at 11 a. m. Haskell Mis., Aug. 14, at 11 a. m. Bomarton, Aug. 17, at 11 a. m. J. G. PUTMAN, P. E. Clarendon District—Third Round. Glazier Cir., at Lipscomb, July 8, 9. McLean Sta., July 15, 16. Groom Mis., at Conroy, July 17, 18. Glaude Sta., July 19. Goodnight Mis., at Fairview, July 22, 23. Higgins Sta., July 25. Wheeler Cir., at Wheeler, July 30, 31. Cataline Mis., at Gageby Valley, Aug. 15. Hedley Cir., at McKnight, Aug. 19, 20. J. W. STORY, P. E. Pinalview District—Third Round. Kress, at Liberty, July 8, 9. Happy, at Vigo, July 15, 16. Demmitt, at Olten, July 22, 23. Turkey, at Flomot, July 29, 30. Silverton, at Quitaque, Aug. 5, 6. Afton, at Dutchman, Aug. 12, 13. Hale Center, at Norleet, Aug. 19, 20. Barton Cite, at Murry Schoolhouse, Aug. 26, 27. J. T. HICKS, P. E. Amarillo District—Third Round. Hansford, July 4 to July 14. Ochiltree, July 15, 16. Pampa, Monday Tuesday, July 17, 18. Panhandle, Wednesday, July 19. Canyon City Cir., at Day, 11 a. m. and 8 p. m., Thursday, July 20. Wildorado, at Adrian, July 22, 23. O. P. KIKER, P. E.

NEAL INSTITUTES FOR THE TREATMENT OF WHISKEY HABIT MORPHINE COCAINE AND ALL DRUG ADDICTIONS. DALLAS, TEX. 1717 RICHARDSON AVE. PHONE MAIN 3351. HOUSTON, TEX. 912 PEASE AVE. PHONE MADLEY 1054.

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Wingate and Pumphrey, at Drasco, Aug. 5, 6. Ballinger Sta., Aug. 19, 20. Norton Cir., at Mazeland, Aug. 23. Robert Lee Cir., at Hayrick, Aug. 26, 27. Bronte Sta., Aug. 27, 28. Brownwood Sta., Sept. 1. J. A. WHITEHURST, P. E. Dublin District—Third Round. Huckabee Cir., at Pigeon, July 8, 9. Daffau Cir., at Clarlette, July 15, 16. Carlton Cir., at Spurlin, July 21. Iredele Sta., July 22, 23. Bluffdale, at Wesley C., July 27. Tolar and Lipan, at Lipan, July 29, 30. Proctor Cir., at Edna Hill, Aug. 1. Pervis Mis., at Pervis, Aug. 2. M. K. LITTLE, P. E. Weatherford District—Fourth Round. Weatherford Sta., July 23. Weatherford Cir., at Bethel, July 29, 30. Courts Memorial, July 30. Springtown, at S., Aug. 5, 6. Groesbeck Sta., 8:30 p. m., Aug. 9. Azle, at A., Aug. 12, 13. Peaster, at Weland, Aug. 19, 20. Millsap, at M. (preaching), Aug. 27. Millsap, at Buckner (Quarterly Conference), Aug. 30. Gordon, at G., Sept. 2, 3. Strawn, at S., Sept. 3, 4. Thurber, at T., Sept. 5. Whitt, at W., Sept. 9, 10. JAMES CAMPBELL, P. E. Hillsboro District—Third Round. Penelope Cir., at Mesquite, July 8, 9. Kirk Cir., at Ben Hur, July 15, 16. Abbott Cir., at Honest Ridge, July 19. Lovelace Cir., at Pleasant Hill, July 22, 23. Peoria Cir., at Kearby, July 29, 30. Line Street Sta., at L. S., July 29, 30, 8 p. m. First Church, at F. C., Aug. 5, 6. Della Cir., at Watt, Aug. 12, 13. HORACE BISHOP, P. E. Corsicana District—Third Round. Big Hill and Steele's Creek, at B. H., July 8, 9. Wortham and Thornton, July 9, 10. Groesbeck Sta., 8:30 p. m., July 10. Mexia Cir., at Shiloh, 11 a. m., July 11. Mount Zion and Harmony, at Brushy, July 15, 16. Chatfield, at Roane, July 22, 23. Eleventh Ave., 8:30 p. m., July 23. Richland Cir., at Pursley, 11 a. m., July 28. Kerns Cir., at Prairie Point, 11 a. m., July 28. Corsicana Cir., at Eureka, July 29, 30. Mexia Sta., Aug. 5, 6. Horn Hill Cir., at Central Institute, Aug. 6, 7. JNO. R. NELSON, P. E. Fort Worth District—Third Round. McKinley Ave., 8 p. m., July 5; preaching 8 p. m., July 30. Polytechnic, July 9, 10. First Church, 8 p. m., July 13; preaching 8 p. m., July 16. Mulkey Memorial, July 30, 31. JEROME DUNCAN, P. E. Georgetown District—Third Round. Belton Sta., July 7, 8. Temple Sta., July 8, 9. Salado Cir., Bell Plains, July 15, 16. Taylor Sta., July 17. Georgetown Sta., July 22, 23. W. H. VAUGHAN, P. E.

TEXAS CONFERENCE

Marlin District—Third Round. Lola, at Bedias, July 8, 9. Centerville, at Nineveh, July 12. Fairfield, at Due, July 15, 16. Teague, July 16, 17. Travis, at Sneed's Chapel, July 21, 23. Rosobid, July 23, 24. Jewett, at Cedar Creek, July 29, 30. Wheelock, at Wheelock, Aug. 1. Franklin, Aug. 2. Maysfield, at Friendship, Aug. 5, 6. I. F. BETTS, P. E. Jacksonville District—Third Round. La Rue, at La Rue, July 8, 9. Elkhart, at Holmes Chapel, July 15, 16. Eustace, at Meredith, July 22, 23. Ketchy, at —, July 29, 30. Frankston, at Poyner, Aug. 5, 6. Jacksonville Sta., Aug. 9. Neches, at Pleasant Grove, Aug. 12, 13. Grace Church, Palestine, Aug. 13. Centenary, Palestine, Aug. 16. Jacksonville Cir., at Antioch, Aug. 19, 20. 29. Bruce Creek, at Campground, Aug. 19, 20. Rusk, Aug. 23. Bullard, Aug. 27. Mt. Selman, at Tatum's Chapel, Aug. 30. J. T. SMITH, P. E. Navasota District—Third Round. Crockett Sta., July 8, 9. Augusta Cir., at Center Hill, July 15, 16. Madisonville Mis., at High Prairie, July 15, 16. Madisonville Sta., July 19. Conroe, July 23, 24. Magnolia Mis., at Tomball, July 26. Trinity and Onalaska, at O., July 29, 30. Montgomery Cir., at Spring Branch, Aug. 2. Cold Springs, at Farley Ch., Aug. 5, 6. Shepherd and Cleveland, at Lamb, Aug. 9. Navasota, Aug. 13. Willard Cir., at Westville, Aug. 19, 20. Groveton, Aug. 20, 21. Oakhurst Cir., at Riverside, Aug. 22. Willis Cir., at New Waverly, Aug. 23. Grapeland and Lovelady, at Precilla, Aug. 27, 28. Bryan, Aug. 30. Bryan Cir., Aug. 31. Anderson Cir., at Fairview, Sept. 2, 3. F. M. BOYLES, P. E. Pittsburg District—Third Round. Quitman, at Liberty, July 8, 9. Willsboro, at Morris Chapel, July 15, 16. Winfield, at Oak Grove, July 22, 23. Mount Pleasant Sta., July 23, 24. Daingerfield, at Lang's Chapel, July 29, 30. Avinger, at Mims Chapel, Aug. 4. Hughes Springs, at Harris Chapel, Aug. 5, 6. Dalby Springs, at D. S., Aug. 12, 13. New Boston and DeKalb, at D., Aug. 13, 14. Texarkana, Central, Aug. 20, 21. Texarkana, Hardy Memorial, Aug. 20, 21. Nash, at Red Springs, Aug. 26, 27. Redwater, at Concord, Sept. 2, 3. Naples and Omaha, at Dalton, Sept. 9, 10. Linden, at Warren Springs, Sept. 16, 17. Atlanta Sta., Sept. 17, 18. R. A. BURROUGHS, P. E. Marshall District—Third Round. Kilgore, at Bellevue, July 8, 9. Beckville, at Ebenezer (Sunday and Monday), July 16, 17. Rosewood, at Hopewell (Sunday and Monday), July 23, 24. Kelleyville, at K., July 29, 30. Jefferson, July 30, 31. Hallville, at H., Aug. 5, 6. Longview, Aug. 7. Harrison, at Woodlawn, Aug. 12, 13.

NEW MEXICO CONFERENCE

Clovis District—Fourth Round. Grady, at Jonesville, July 8, 9. Blacktower, at Claude, July 10-16. Edwode, at Taiban, July 23, 24. Cantara, at McAllister, July 24-30. Texico, Aug. 5, 6. Boaz, at Acme, Aug. 7-13. Causey, Aug. 19, 20. Elida, Aug. 26, 27. Portales, Sept. 2, 3. Knowles, Aug. 4-10. King, at Murphy and Allen, Sept. 11-17. Clovis, Aug. 23, 24. J. RUSH GOODLOE, P. E. IF THE BABY IS CUTTING TEETH. Be sure to use that old and well tried remedy, Mrs. Winslow's Soothing Syrup, for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle. Crosses here—crosses yonder. In the conquest here, sighs and sobs; in the triumphs yonder, wreaths and coronets.

Bettie, at B., Aug. 19, 20. Gilmer, Aug. 20, 21. North Marshall, Aug. 23. Church Hill, at Bethel, Aug. 26, 27. Henderson, Aug. 28. Henderson Cir., at Marvin's Chapel (Wednesday), Aug. 30. Harleton, at H., Sept. 3, 4. H. T. CUNNINGHAM, P. E. Beaumont District—Third Round. July 8, 9, Call Mis., at C. July 11-13, District Epworth League Conference, at Beaumont. July 15, 16, Stowell. July 18, Remlig. July 22, 23, Silsbee. July 24, Grayburg. July 27-30, Dayton; District Conference, Aug. 2, Cartwright; Quarterly Conference, Aug. 5, 6, Aldridge. Aug. 6, 7, Rockland. Aug. 9, Saratoga. Aug. 10, Honey Island. Aug. 12, 13, Jasper. Aug. 19, 20, Big Sandy, Warren Mis. Aug. 23, Anahuac. Aug. 26, 27, Hardin Chapel. Aug. 28, Dayton. Aug. 30, Kirbyville. Aug. 31, First Church, Beaumont; Quarterly Conference. D. H. HOTCHKISS, P. E. Tyler District—Third Round. Colfax, at Owl Green, July 8, 9. Alba, at Pleasant Ridge, July 15, 16. Emory, at Ford's Chapel, July 15, 17. Edgewood, at Small, July 23, 24. Mount Sylvan, at Red Springs, July 29, 30. Edom, at Chandler, Aug. 5, 6. Murchison, at Red Hill, Aug. 6, 7. Tyler Cir., at East Tyler, Aug. 12, 13. Whitehouse, at Noonday, Aug. 15. Willis Point Sta., Aug. 20, 21. Grand Saline, Aug. 23. Cedar Street, Aug. 27, 28. Marvin Church, Aug. 29. Lindale, Sept. 2, 3. Mineola, Sept. 4. C. B. GARRETT, P. E. Houston District—Third Round. July 9, Tabernacle. July 9, Trinity. July 16, Katy, at Missouri City. July 16, Brunner. July 22, 23, Columbia, at Sandy Point. July 23, McAshan. July 30, Washington Ave. July 30, Houston, First Church. Aug. 5, 6, Cedar Bayou. Aug. 6, St. Paul's. Aug. 13, Genoa Cir. Aug. 13, Galveston, First Church. Aug. 20, Dickinson. Aug. 20, South Houston and Texas City. Aug. 23, Velasco, at Kenah. Aug. 27, Humble. Sept. 3, Brazoria. Sept. 3, Algoa. Sept. 6, Galveston, West End. Sept. 10, Angleton. Sept. 10, Alvin. ELLIS SMITH, P. E. Brenham District—Third Round. Bellville, at Camp Ground, July 8, 9. Chappell Hill, at Camp Ground, July 8, 9. Sealy, at San Felipe, July 15, 16. Giddings, at Burton, July 22, 23. Van Vleck, at Lago, July 29, 30. Bay City, July 31. Caldwell Mis., at Cook's Point, Aug. 5, 6. Caldwell, Aug. 6, 7. Rosenberg, at Wallis, Aug. 11. Richmond, Aug. 12, 13. Hempstead, Aug. 19, 20. Brenham, Aug. 22. Fulshear, Aug. 26, 27. Somerville, Aug. 29. A. A. WAGNON, P. E. San Augustine District—Third Round. Mt. Enterprise, at Redlands, July 8. Kennard, at Kennard, July 12. Lufkin Sta., July 14. Burke, at Ryan's Chapel, July 15. Corrigan, at Mt. Hope, July 17. Center Cir., at Mt. Zion, July 20. Melrose Cir., July 23. Nacogdoches Sta., July 23. Geneva Cir., July 29. San Augustine, July 30. Garrison, at Arlane, Aug. 5. Pinehill, at Clayton, Aug. 8. Hemphill and Bronson, Aug. 12. Appleby Cir., Aug. 19. Livingston Cir., Aug. 26. Livingston Sta., Aug. 27. J. W. MILLS, P. E.

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**DR. CHAPPELL MISQUOTED.**

I received yesterday a message from Dr. Bradfield, of Austin, which had evidently become somewhat confused in the process of being twice repeated before reaching me in the remote section in which I am taking a week's rest. The purport of the message, however, seemed to be that some one had reported me as saying that Texas would make a mistake by voting prohibition and that prohibition had proved a failure in Tennessee. I answered Dr. Bradfield as follows: "I have been a consistent prohibitionist for thirty years, working and voting for it both in Tennessee and Texas. Would do the same thing were I in Texas today. I believe in keeping up the fight till the liquor traffic is banished from the land. Wish you abundant success in your heroic efforts against the great curse."

This states my position now and always. In the war against the rum traffic I occupy about the same position that patriotic soldier would occupy in a war against a powerful and merciless foe that threatened to invade and desolate his native land. Such a soldier might sometimes differ from his fellow-soldiers in regard to the wisest method of procedure under a given set of circumstances. He might think, for instance, after he and his fellows had won a decisive victory that it would be best for the patriot army not to enter at once upon another campaign, but to wait and gather and train new recruits, so preparing for a final attack upon the common enemy. But if in a council of war a majority of the leaders among his brethren should decide upon a different policy, he would at once yield his personal judgment to the judgment of the majority and would fight as valiantly as if his own views had been adopted. A soldier who would sulk and hold back under such circumstances would deserve to be branded as a traitor and a coward.

I believe the rum traffic is one of the most hideous curses that afflict our National life. It wastes manhood, desolates homes, debauches politics and breeds all manner of destructive evils. I think, therefore, that there is but one proper attitude of the Christian patriot toward it, and that is the attitude of uncompromising hostility. I believe that civilized nations should and ultimately will outlaw it, just as at present they outlaw the traffic in other poisonous drugs. I enlisted in the fight against it when I was a youth, and what I have learned since then has only confirmed me in my determination to continue in the fight as long as I live. I have never missed an opportunity to speak or vote against it, and never will.

I have sometimes differed from my brethren as to matters of policy. For instance, in Tennessee I thought that after we had driven the enemy out of the entire State with the exception of three large cities and one small village, it would be better to wait a few years, meanwhile giving ourselves with all diligence to the education of public sentiment and so preparing to make the final victory thoroughly effective. But a majority of those on my side decided on a different policy, and I would have as little thought of deserting them on this account as the patriot soldier, under the circumstances described above, would think of deserting his companions in arms. I knew that the defeat of State-wide prohibition, upon whatever pretense the opposers might use, would be a victory for the saloon, and I fought as hard against that unspeakable disaster as in me lay.

Subsequent events have only served to increase my hatred of and my undying opposition to this infamous traffic. It is thoroughly anarchistic and knows neither patriotism nor party. Its champions have done everything in their power to discredit and break down the prohibition laws in our State, and that they have succeeded in giving us serious trouble and doing our State serious hurt, it would be useless to deny. But to surrender in the presence of such an infamous foe I would regard as on a par with one Nation's purchasing peace from an invading army in order to keep some of its coast cities from being bombarded. In the latter case every patriotic American would say, "Let us

fight to the death," and so, it seems to me, should every loyal Tennessean say in the present emergency.

I have no recollection of ever having spoken to any one in Texas about the situation either in that State or in Tennessee. But the statement of my position here given will show how in the intimacy of private conversation I might have said something which one who was anxious to array me with the rum forces could have construed in accordance with his own wishes.

I am not sufficiently familiar with the Texas situation to be able to say whether or not, if I had been in the State at the time the question was first raised, I would have judged it best to enter just at this time in a contest for State-wide prohibition. My opinion on this subject, therefore, would be of no importance. But now that the battle is drawn I do feel that I am in position to offer some advice to my Texas friends who will be called upon to vote on the issue within a few days. Some of us may have thought it best for prudential reasons to postpone the issue for a few years. You may have been right or you may have been wrong. In either case there is now but one thing for you to do, and that is to throw yourself with all your might into the fight against the common enemy. Disguise it as one may, a vote against prohibition at this juncture would be a vote for the strengthening and perpetuation of the liquor traffic. The defeat of prohibition would be hailed as a signal victory by every brewer and lawless saloon-keeper and gambler in the land, and could but serve as a temporary backset to the great cause of temperance.

As I have already indicated, I do not know what advice I should have given in regard to the expediency of entering the contest just at this time had I been in Texas, but if I were there now I would fight in the prohibition ranks with all my might; and if I thought we had entered the conflict before we were quite ready for it, instead of relaxing my efforts, I would fight all the more desperately to help to ward off possible disaster.

As I have already remarked, the lawless rum power is doing its best to discredit prohibition in Tennessee by encouraging anarchy; but patriotic Tennesseans have no thought of compromising with these debauchers of the public conscience. They are enlisted for life against this awful enemy of all righteousness and in spite of difficulties expect to come out victorious in the long run.

E. B. CHAPPELL.  
Rural Rest, Tenn., June 30, 1911.

**THE LATE J. B. SEARS.**

When I was requested by the preachers and laymen of the Pittsburg District to take in hand the work of raising money to put a monument at the grave of our fallen comrade, Brother J. B. Sears, I felt that a sacred trust had been put in my hands, and I gladly answered the call. I made a statement of the fact in the Advocate, that I had been appointed to act in that capacity, and asked for contributions. I have received in answer to that call, the following amounts: Dr. T. H. Hall, \$1.00; I. Z. T. Morris, \$5.00; F. M. Boyles, \$5.00; S. R. Twitty, \$1.00, and Mrs. C. J. Oxley, \$1.00. While the responses have been few and slow in coming in, I feel sure it is not because we do not appreciate the work he has done, or that we have so soon forgotten the good man who has gone. J. B. Sears has friends enough to make this an easy matter, and he has helped and brightened the way of hundreds who will, I am sure, feel that it is a privilege to help put a monument at his grave in the beautiful cemetery at Pittsburg. Just a little from his many friends will do it, and I feel that it will not be necessary to make any further call for this. There are enough laymen who loved him and appreciated him, to say nothing of his preacher friends, to make this an easy matter. Let's rise up and do it now. I will acknowledge amounts through the Advocate.

O. T. HOTCHKISS.  
Lufkin, Texas.

**BEAUMONT DISTRICT CONFERENCE.**

Dayton has asked that the conference be changed to some other place. There is a hearty good-will toward the conference, but under conditions now prevailing, an inability to satisfactorily entertain it. Jasper has kindly accepted the offer of it and I therefore call it to meet at Jasper, July 27, 1911, at 8 p. m., opening sermon preached by Rev. W. Whitten. The conference will continue over Sunday. Let all the preachers and delegates come, and be prepared to stay over Sunday. We expect a large attendance and a most helpful conference. Bishop Mouzon has promised to be with us throughout the session.

D. H. HOTCHKISS, P. E.

**PERSONALS**

Rev. R. P. Shuler is doing manful work for prohibition in Bell County. So are all our preachers, for that matter.

Rev. H. M. Long was to see us recently. He is rounding out a most successful quadrennium at Polytechnic Heights.

The editor of the San Antonio Express is on his ear because we tell the truth about San Antonio. It is the truth that hurts and that is the trouble with the Express.

Rev. W. D. Bradfield, of Austin, is putting in some well-directed blows for prohibition down there in that center where prohibition is not so popular as it is up this way. But our cause has its firm friends even down there, and they will poll a good vote.

Rev. Jerome Duncan is making things hum on the Fort Worth District. He keeps the Fort Worth Record busy meeting his facts. Every time that paper gets off something not according to the Methodist type about the Methodists, Brother Duncan is upon it with the truth.

Rev. and Mrs. W. H. Howard, of Coleman, have issued invitations to their silver wedding anniversary, which will be observed Friday, July 7. May they have a happy time and continue to live to enjoy the communion of themselves and their large company of friends.

**NOTICE.**

The Beaumont District Conference will meet in Jasper, instead of Dayton, 8 p. m., July 27.  
D. H. HOTCHKISS, P. E.

**DEDICATION.**

The Lois Church will be dedicated Sunday, July 16, by Rev. E. H. Casey. All former pastors and presiding elders to be present.  
E. A. MANESS, P. C.  
Era, Texas, July 4.

**TREASURER'S REPORT.**

Report of funds received during the month of June, 1911, by L. L. Jester, Treasurer of Texas Conference:

**Beaumont District.**

J. W. Moore, Beaumont: F. M., \$100; D. M., \$100; Ch. Ext., \$100. H. T. Swartz, Jasper Mission: D. M., \$10.

**Brenham District.**

L. B. Saxon, Rosenberg: F. M., \$2.50; D. M., \$2.50. T. J. Milam, Somerville: F. M., \$50; D. M., \$50.

**Houston District.**

C. A. Hooper, Galveston, West End Church: D. M., \$15.

**Jacksonville District.**

M. N. Terrell, Billard: Bish. Fund, \$10; Conf. Cl., \$29; Ch. Ext., \$40; Edu. \$14; Am. Bl. So., \$1; S. S. Secy., \$2; Sup. End. Fund, \$7. I. F. Pace, Caro and Cushing: F. M., \$10; D. M., \$10. J. R. Riche, Malakoff: Ch. Day, \$1.30. H. T. Peritte, Mount Seaman: F. M., \$9.50. J. B. Turrentine, Palestine: F. M., \$46; D. M., \$170; Orph., \$28.

**Marlin District.**

J. M. Adams, Calvert, Conf. Cl., \$6.10; Orph., \$22. T. L. Beck, Davilla: Bish. Fund, \$9; Am. Bl. Socy., \$3; Orph., \$5; S. S. Secy., \$30; Eccl. Conf., \$50. L. H. McGee, Franklin: Bish. Fund, \$11.95; Conf. Cl., \$14.28. J. S. Carter, Rosebud: D. M., \$76. A. J. Anderson, Travis: Ch. Day, \$3.95.

**Marshall District.**

H. J. Williams, Beckville: F. M., \$11; D. M., \$11; Ch. Day, \$3.20. R. W. Taylor, Harleton: Ch. Day, \$3.45. C. M. Davis, Rosewood Circuit: Conf. Cl., \$6; F. M., \$6; D. M., \$6.

**Navasota District.**

C. E. Garrett, Anderson: F. M., \$15; Ch. Ext., \$15. Glenn Fihn, Bryan: F. M., \$70; D. M., \$70; Ch. Ext., \$102; Edu. \$100; Am. Bl. Soc., \$11; S. S. Secy., \$2. W. A. Craven, Grapeland and Lovelady: Ch. Day, \$5. H. A. Abney, Magnolia Mission: F. M., \$21; D. M., \$21. W. A. Manley, Oakhurst: Conf. Cl., \$20; F. M., \$20; D. M., \$25; Ch. Ext., \$5; Orph., \$6.

**Pittsburg District.**

J. A. Moody, Daingerfield: Conf. Cl., \$54; F. M., \$73; D. M., \$73. T. D. McCrary, Dalby Springs: Ch. Day, \$14.63.

**San Augustine District.**

J. D. Burke, Burke Circuit: Ch. Day, \$8.30. A. L. Carnes, Garrison: D. M., \$25. C. J. Atkinson, Hemphill and Bronson: F. M., \$20. M. I. Brown, Mount Enterprise: Ch. Day, \$1.85. J. F. Garrett, Shelbyville Circuit: Ch. Day, \$6.35.

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**Tyler District.**  
P. R. White, Edgewood: F. M., \$16; D. M., \$32; Ch. Ext., \$15. C. T. Cummings, Grand Saline: F. M., \$30; D. M., \$30. F. E. Laker, Lindale: Ch. Day, \$3.94. W. F. Andrews, Marvin Church, Tyler: Ch. Day, \$16.19.

**TOTALS**—Bishops' Fund, \$36.95; Conference Claimants, \$129.38; Foreign Missions, \$18; Domestic Missions, \$206.50; Church Extension, \$277; Education, \$114; American Bible Society, \$18; Orphanage, \$74; Children's Day, \$71.26; Sunday-school Secretary, \$4.50; Superannuate Endowment Fund, \$7; Ecumenical Conference, \$5c.

**TOTAL OF ALL FUNDS FOR THE MONTH, \$1924.09.**

L. L. JESTER,  
Treasurer Texas Conference,  
Tyler, Texas, June 30, 1911.

**NOTICE.**

Rev. R. B. Young, P. C., of Hutto Circuit, health has failed. He has been released from the work and Rev. J. E. Matlock has been appointed to fill the charge until conference.  
W. H. VAUGHAN, P. E.

**POSTOFFICE ADDRESS.**

Rev. J. S. Ogle, New Boston, Tex.

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